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A Journal of Religion

A High Day in Scotland

By Marcus A. Spencer

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The CHRISTIAN CENTURY

November 6, 1929

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Indexing Note.—By a mechanical inadvertence, the indexing numbers of the issues of The Christian Century for October 23 and 30 have been incorrectly printed. These numbers should have been indexed as 43 and 44 of the present XLVI volume. The indexing has been restored to its proper sequence with this issue. The Publishers.

Dr. John Haynes Holmes

will make his eagerly awaited reply to critics of his article, "A Humanistic Interpretation of Prayer" in

NEXT WEEK'S ISSUE

Canada, Scotland, and Elsewhere

There are two forms of printed matter to which I must acknowledge myself a helpless prisoner. The first is a map; the second a chart. Let somebody place a map before me—whether in book, advertisement, or on a fly-specked railroad station wall—and I can no more pass it by than the opium addict can pass by a proffer of the pipe. And let somebody illustrate his remarks with a chart, and I will study it with all the fascination that a fly is supposed to exhibit at the approach of the nemesic spider.

To be sure, there are charts and charts. Some of them I study thus lengthily in an effort—generally vain—to find out what they mean, if anything. And some exhibit such an exuberant confusion of their elements that they make a fascinating case study in the too general fogginess of the human thought process. But when you find a chart that tells a simple story; that makes its elements walk hand in hand; and that gives evidence of being based on sound factual foundations—is there anything more interesting?

It was high time that we had just such a treat- ment of the Canadian liquor situation. And it looks to me as though Dr. Thomas has supplied it. To be sure, these charts have been drawn under the necessity of crowding a lot of information into a small space. But the facts they graph are easily grasped. And the factual basis—figures supplied by the bureau of statistics of the Canadian government—seems beyond challenge. I will choose material of this kind every time in preference to all the highly colored speeches and descriptive articles that can be placed on the market.

But speaking of descriptive articles, who would want to miss this by Mr. Spencer? The pictures are stereoscopic. Have they no meaning for the divided communions of America?

THE FIRST READER.

Contributors to This Issue

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVI CHICAGO, NOVEMBER 6, 1929 NUMBER 45

EDITORIAL

THE American public is now to have the privilege of sobering up. It has been on a speculative debauch for the past two years—a debauch that has brought fortunes, on paper, to hundreds of thousands. Having discovered that a Florida land boom could not be inflated long enough to bring wealth to every citizen, people by the million have turned to stock speculation as a quick and easy way to fortune. A great delusion has spread everywhere—that the United States is so impregnably prosperous that its industrial issues are bound to go only upward, so that anyone, by the mere expedient of borrowing enough money to buy almost any stock, holding it a few days for a rise, and then selling, might get rich without work or worry. Today, while bankers throw in their resources to rescue the market, and veterans on the inside prepare to pick up at bargain prices the stocks which a gullible public has been forced to throw away, the process of a national sobering up is beginning. This is the cold, gray dawn of the morning after. Cold, gray dawns are not particularly pleasant. But the episode may not be without its therapeutic value. Or, as Kipling put it:

The Cold, Gray Dawn

> Let us admit it fairly, as a business people should,
> We have had no end of a lesson: it will do us no end of good.

George Gordon of Copley Square

DEATH cannot break the association which has existed for more than a generation between the name of George A. Gordon and that of the "New Old South" church of Boston, and it will be long before one can think of one without thinking of the other. Doctor Gordon died on October 25, at the age of 76, as the result of a stroke suffered a week earlier. He retired two years ago from the active pastorate of the historic church to which he had ministered for 43 years. Born in Scotland, he came to this country as a very young man, and was a laborer working with his hands at the age when most youths destined for intellectual pursuits are going to college. But he took no short cut into the ministry. He took a full theological course at Bangor, and a full college course at Harvard. There was always about him a physical vigor which suggested that he might be as much at home in a steel mill as in a pulpit. The massive frame supported an equally massive intellect. Living and working among the intellectuals of Boston, he won at the beginning and held to the end an acknowledged status as the intellectual peer of any of them, yet with no suspicion of coldness of heart, pride of intellect, or aloofness from life. Those were great days in Copley square when, in the late eighties and early nineties, George Gordon and Phillips Brooks were preaching across the street from each other, almost within the sound of each other's voices, Brooks in the last decade of his memorable career, Gordon in the first decade of his. He made his impress not only upon the congregation to which he ministered and the community in which he lived, but upon the hundreds of young ministers to whom he lectured at seminaries and universities and the thousands who found in his books an interpretation of religion which was all the more warm and vital for being liberal and intelligent.

Has Will Hays Made Good?

SEVEN years ago Mr. Will Hays became czar of the movies. He did not use that term himself. In his public speeches he assumed rather the role of missionary. Nobody questioned the need of the movies for the services of an able missionary. Everybody was happy that one missionary at least was to have an adequate salary. Mr. Hays promised the American public that he would clean up the pictures. He has had time to show results. Has he succeeded? Any one who sits down to answer this question may have at his elbow a mass of printed material glorifying the movies and the work of Mr. Hays. But when he looks more closely at the material he finds that most of it emanates directly or indirectly from Mr. Hays' office or from the companies associated with the organization which he heads. It is altogether

possible that Mr. Hays has had a beneficent influence upon the pictures, but there seems to be widespread doubt about it and we should prefer to hear the testimony of others besides himself. The motion picture companies are fond of saying that the people vote on such questions daily by their patronage at the box office. Even by that standard something has been wrong, for there were not sufficient votes cast at the movie box offices in 1927 to enable more than two or three producers to pay dividends. Judgment day for the movies in general, as well as for Mr. Hays, was about to dawn. Then came the introduction of the talkies and the crisis was averted as the public flocked back to the movie houses to see this new invention. But judgment day is not indefinitely postponed. When the novelty of the talkies has worn off the people will again be asking whether the movies and their younger sister, the talkies, are a liability or an asset to the moral and intellectual life of the world.

First-Hand Testimony Wanted

THE CHRISTIAN CENTURY puts this question to its own readers. They represent as thoughtful and competent a section of the leaders of public opinion in matters of social or moral import as any group we know. They are scattered throughout the nation from Maine to California in rural districts as well as in city neighborhoods. We invite them to be our eyes in their communities and to help shape our editorial policy in this important matter. We will greatly appreciate it if every reader who has given thought to the movies of his own community and observed their effect during the past seven years will write to us his answers to these questions: Are your movies today any less of a menace to the mental and moral life of the community than before Mr. Hays assumed office? Are they any less devoted to blood and thunder, crime, gun-play, lasciviousness, sentimentality, and inanity? That they have been improved in photography, visibility, continuity, smoothness, and general technique of production is undisputed. These improvements are not within the scope of the present inquiry. It goes much deeper. To what extent are the pictures any better in character, in content, and in effect upon the people who see them? From the answers to these questions, together with such other reliable material as we can assemble, we purpose to deal with the social implications of the American movies and talkies today. We intend to make this treatment constructive, but we shall not hesitate to condemn the present state of affairs wherever it seems to need condemning. If a surgical operation involving the decapitation of Mr. Hays seems necessary we shall say so. If on the other hand the evidence points toward a halo and a crown for Mr. Hays we shall be equally candid. The chances are, however, that the issues involved are so much bigger than Mr. Hays that he will fade out of the discussion. What we want to know is not only what's wrong with th movies now, but what they must do to be saved s far as our readers and their communities are co cerned. It will be impossible to acknowledge the re ceipt of all this material, but we can assure those wh cooperate to provide it that it will be of inestimabl value. Let the letters come!

The Conviction Of Fall

SELDOM has a jury faced a more disagreeabl task than did the eight men and four women wh passed on the case of Albert B. Fall. The forme secretary of the interior, accused of accepting a bri from the oil magnate, Doheny, came to trial in such pitiful physical condition that both judge and pros cutor begged his lawyers to ask for a postponement When the magnanimity of the government wa spurned, the trial had to go forward with the juror constantly looking at the huddled figure of an appar ently dying man, swathed in robes, and sitting in a invalid's chair. Every possible means was employe to create sympathy for the defendant. Yet the jur found him guilty. There had been no real questio as to Fall's guilt since the supreme court passed o the same transaction in another connection an branded him as a "faithless public servant." But th course of the other oil trials had shown the ease wit which clever lawyers, dealing with an intricate mas of testimony, and appealing to the jurors' natura inclination to sympathize with the man in jeopardy could so confuse the issue as to make acquittals pos sible. In this case, however, a resolute and clear minded judge refused to allow the attention of th jurors to be diverted from the main issue. Faced with a simple decision as to whether Fall did or di not take Doheny's bribe, the verdict of condemnatio followed. It thus appears that the jury system is no so helpless after all, provided it has the proper sor of judges to administer it. In returning its verdict the jury asked for mercy for the man they had foun guilty. The country will support that plea. There is nothing to be gained by sending Fall to prison. The man has been branded with an indelible shame. With him, the regime of which he was a vital part is likewise branded. That was all that the good of the nation's soul required.

To Be (a Quaker) Or Not To Be

THE enthusiastic promoters of military training in schools and colleges cannot quite bring themselves to ignore entirely the appeal for exemption on the ground of conscientious objection, but neither can they deal fairly and frankly with it. The approach of Armistice day is an appropriate occasion for the consideration again of the whole question of compulsory military training in educational institutions, but this particular point, while only a detail in a

larger problem, ought to have a prompt and decisive settlement. A single case, recently reported directly to The Christian Century, illustrates the issue. Pennsylvania State college is one of the institutions which still makes military training compulsory for freshmen and sophomores. Two sons of a Methodist minister, one a sophomore and the other a freshman in this institution, applied at the beginning of this academic year for exemption from the R. O. T. C. on the ground of conscientious objection. The military commandant expressed his willingness to grant the excuse if the dean of men would agree. The dean, it is reported, refused because opposition to war is not found in the creedal statements or officially adopted discipline of the Methodist Episcopal church. A young Methodist minister who is enrolled as a freshman was refused exemption on the same ground. A year ago a Presbyterian minister encountered the same difficulty for the same reason. If they had been Quakers, they might have been excused from the military requirement. This policy of taking no account of conscientious convictions unless they are backed by the official pronouncement of a denomination has not foot to stand on. The only conceivable explanation of it is an assumption that any Methodist or Presbyterian or member of other denomination which is not officially committed to pacifism is probably lying if he asserts that he is conscientiously opposed to war. The absurdity of that hypothesis is too patent to require argument. It is equally preposterous to assume that denominational solidarity on all points of conscience is either an actual fact or a desideratum in the religious life of our time. The last degree of absurdity is reached when one considers that an alien applying for citizenship is now rejected because he is a Quaker while a conscientious objector to war applying for excuse from the R. O. T. C. is refused because he is not. Would it be too much to ask that our militarists apply a little more intelligence to their propaganda for military training and service?

Socialism's Growing Respectability

THE curious turn which the mayoralty campaign in New York city has taken is attracting national attention. Up to a few days ago the campaign presented the usual aspect of New York campaigns, with Tammany's candidate running straight toward victory and the republican nominee just running. The Tammany candidate is the present mayor, the Hon. James J. Walker, and the republican standard-bearer is that vociferous member of congress, the Hon. Fiorello H. La Guardia. The voters would probably have gone through the formalities necessary to the reelection of Mr. Walker without much excitement had it not suddenly occurred to two newspapers that there was nothing in the career or platform of either candidate to make him especially attractive to the intelligent citizen. Mr. Walker, to be sure, had written a lyric, "Will You Love Me in December as You Do in May?" with which he had charmed the burgomasters of half the cities of Europe. And Mr. La Guardia had proclaimed his contempt for prohibition on every available occasion. But it was felt that the mayoralty of New York required other qualifications. So the closing weeks of the campaign have seen the astounding spectacle of two of the city's "capitalist" newspapers, the World and the Scripps-Howard Telegram, whooping it up for the socialist candidate, Norman Thomas, while the other papers do their best to apologize for the old-line candidates—and make a poor job of it. Of course, Norman Thomas will not be elected. Mr. Walker will continue his night club administration for another four years. But evidently we have passed the point where an intelligent socialist is regarded as outside the pale. Perhaps the visit of Ramsay MacDonald has given socialism a new respectability. At any rate, this development in New York shows that the chance for a third party, whether socialist or simply liberal, is not as hopeless as has been generally believed.

The Decisive Decade

SO Armistice day returns! Again the memories of our bitter years are to be forced upon us; again the sense of loss, of a sacrifice for which we have proved all too unworthy. Yet this Armistice day is to be celebrated in an atmosphere of renewed hope. It comes after a year during which there has been distinct progress toward peace. A year ago we kept the day in a mood of rejoicing induced by the international adoption of the pact of Paris. Hopes were high that, with the pact signed, the nations would go forward fast in their building of the permanent structure of peace. And these hopes have not been disappointed.

It has been a year of great progress in what M. Briand has called the liquidation of the war, and in the general betterment of international relations. It has seen the Young plan adopted, and thus another step taken toward the working out of the financial problems left in the wake of the war. It has seen Great Britain and France agree to withdraw from the Rhine. It has seen the great nations of Europe joining the small in adhering to the optional clause, under which their justiciable disputes are all to be submitted to arbitration. It has seen the machinery set in motion for cutting the last vestige of war out of the constitution of the League. It has seen the final ratifications of the pact, thus bringing that instrument into effect. It has seen the Hoover trip to South America and the preparation of our new Latin-American arbitration treaties for ratification. It has seen the conversations between Mr. Hoover and Mr. MacDonald, with their promise of naval disarmament in the near future.

In no year since the war—and one is tempted to say, in no year since history began to be recorded—has so much been accomplished in the cause of world

peace. As we look back over these twelve months it is now apparent that we had obtained, a year ago, a new charter for human progress of a value so great that even its champions could only dimly perceive it. But the pact has now established its worth. It is demonstrated to be the new basis of our international order; a basis that is not only accepted for itself, but that makes the basis of former years, when war was the supreme arbiter, an anachronism so outworn that men will wonder how they ever permitted it to control them. The peoples of the world are beginning to perceive that the pact puts the whole struggle for permanent peace on a new plane. They expect rapid progress; they will no longer rest content with the timidities and evasions of the diplomats. Out of the misery of their own awful sacrifices, they are at last lifting their heads to look with steadiness and expectation on the hope of peace.

As we rejoice over this, let us also realize that the turn of the tide has come none too soon. It is always dangerous to judge the "ifs" of history, but there is reason to fear that *if* the adoption of war's outlawry had not brought a new road and a new vigor to the peace movement when it did, the nations would have fallen back into their ancient divisions and quarrels and strife. The turn has come soon enough to save us, but it has not come a year too soon. Consider the situation in which mankind stands with regard to the war.

We are entering on the second decade since the guns were silenced. And if the first was the critical decade, out of which our way toward peace was only found at the very end, this second is the decisive decade, out of which there must come the establishment of peace as a living institution if the hope of the world is not even yet to be destroyed. This is the decisive decade, because it is the last decade during which the war will remain as a personal experience of the majority of active citizens.

Wandering into a moving picture theater the other evening we saw and heard Miss Ishbel MacDonald speaking from Washington to the young women of America. The daughter of Britain's premier took that opportunity, not to mouth the empty flatteries that were probably expected of her, but, after a few words as to the reception which had been accorded her and her father, she went on to appeal to the sort of girls who had been cheering from the sidewalks as our visitors passed not to forget the realities of the war; not to mistake parade glamor for the terrors of the trenches; never to give up the fight for peace.

There was sound reason for Miss MacDonald's appeal. It is not only the young women who are beginning to forget. Everybody is beginning to forget. The flood of war novels and war movies supplies evidence of our encroaching forgetfulness. Not all these books and films pass by the horrible actualities of war; some of the more recent ones—especially those that are coming to us from Germany—make those horrors almost unbearably real. But many are beginning to view war again romantically. And whereas ten years ago a sentimentalist, like Mr. Harding, could stand weeping beside the coffins of soldier dead and cry, "It must never happen again!" today the same sort of man will seek his old buddies at conventions of veterans so that they may assure each other that "It was a good old war while it lasted. I never had a better time in my life."

Even more significant than the passing of the keen edge of war remembrance from the generation that bore the brunt of the war is the rise of a generation that hardly experienced the war at all. Lads will graduate from our colleges next June who were but nine years old when the armistice was signed. Mothers who were even younger in the days of our agony will suckle their children. What does war mean to them? A glorious, though a hazy, memory; something to which big brothers went, panoplied like paladins; a febrile excitement of marching bands and waving flags and a general tingling holiday.

A few years ago there were many who expressed the hope that oncoming youth would step in to solve this problem of war, even if older hands bungled it. Thank God the older hands have not bungled it, for it is abundantly clear that the hopes placed in youth had slight foundation. In Europe this summer the convention of students which was seeking to keep alive their international federation went on the rocks, riven at exactly the same lines where the states of the old world are divided. And any acquaintance with American student circles will soon show almost none of the intense and crusading preoccupation with the issue of peace that a few years ago marked all student gatherings.

It will not do to blame the students too much for this weakening of their interest. The war scarcely touched them. It was, to them, a children's game. Only a few weeks ago it came to us, with a shock, that even the generation of war aviators — those glorious boys who seemed to have caught the secret of eternal youth in their perilous ways among the clouds—has grown old. The heroes who piloted Britain's planes last summer in the winning of the Schneider cup were little boys in knickers in 1918. Our own Lindbergh, greybeard that he now seems among American fliers, was only 15 when his father cast the anti-war vote that ruined his political career.

This, therefore, is the decisive decade. For us who grow old, the memory of the war becomes less and less keen. Like the fields of Flanders, it is becoming covered with the merciful grass of time. And a new generation is coming on the scene which cannot be expected to take up the task of building peace with the passion of those who experienced war's hell. If the members of this new generation are to be guarded against their own innocence, if they are to be impregnated with a vital horror of war and a vital love of peace, the work must be done right away, while the word of personal testimony, spoken by an older generation, still carries the ring of authenticity. Ten years hence, it will be too late.

Last summer an Englishman went back to his co-

ge for the first time since its war memorial had been rected. His was one of the colleges of Cambridge, nd the memorial was like all those terrible records f the English schools—just rows and rows and rows f names. The returning student had been finishg his undergraduate work at Cambridge in the sumer that the war came. He spoke, wistfully, of the emembered beauty of that summer. Then, with the thers, he had donned khaki; fought through the allipoli campaign; miraculously survived it, but in attered health; and in the desperate need of the ar's closing months he had found his way back for a nal stretch of duty in the ranks. Now, for the first ime, he read the names of the men who, with him, ad gone out, but who had not come back.

To a college attendant, standing respectfully beide him, he read the name of man after man, asking whether the name given there in its formal nomenlature was the "Billy" or the "Pat" or the "Tuffy" e had known in affectionate nickname fashion. inally, after he had worked his way down through wo long rows of such names, he burst out, "O, I an't go on; it's too dreadful; it's too dreadful." nd, taking the American whom he was conducting the arm, the Englishman almost ran out of the lace.

It was too dreadful. But there is a new generaion that does not know how dreadful it was. And here is an older generation in danger of forgetting. The one must be told; the other must be reminded. The world's future peace requires it. Armistice day rings this task into our vision. It is the first Armisice day in the decisive decade.

A Revealing Episode

THE NEWSPAPERS have apprized us of the remarkable golden jubilee celebration of the invention of the electric light which Mr. Ford staged for his friend, Mr. Edison. The celebration was in more respects typical of our age than appears on the surface. We have read with what meticulous care Mr. Ford recreated the circumstances under which the first electric light bulb was made by the great inventor. The old Menlo Park laboratory was rebuilt on Dearborn ground. Every bottle and vial was placed in it just as men with good memories remembered them to have been fifty years ago. Mr. Ford was, however, not content with that. Across the street from the laboratory he reconstructed the old boarding house in which Mr. Edison lived in the historic days a half century ago. Even the stump on an old elm tree was brought from New Jersey to Michigan to add verisimilitude to the scene.

But Mr. Ford was not content even with that. "Henry has even brought the damned New Jersey clay over here," said Edison admiringly as he kicked the topsoil about the reconstructed laboratory. Sure enough, Henry had done just that. Six carloads of New Jersey clay had been transported from Menlo Park to Dearborn. The station at which all the distinguished guests arrived was a replica, or rather a reconstruction, of the Smith Creek depot where Mr. Edison as a young news butcher had been thrown off the train because his chemical experiments had set fire to the baggage car. And the railroad cars which were drawn into this station from the main road were old-fashioned cars pulled by an old-fashioned wood burning, wide funneled engine, exactly like those which pulled trains when Mr. Edison made his ill-starred venture in railroading. On the car there was also a replica of the printing press which the young news-butcher operated, and Mr. Edison, in high glee, struck off new copies of his former amateur magazine, which he sold to Mr. Hoover and the others on the train at five cents the copy—the price which obtained in the days before the long interregnum in publication intervened. Those copies should bring high premiums from the bibliophiles.

Nothing had been left undone to recreate for this famous and lovable old man the historic scenes of his potent youth. The great dinner commemorating the event was held in a replica of the Independence hall in Philadelphia. One is not quite sure in just what sense this was regarded as appropriate. Mr. Ford is reconstructing all kinds of old things from national shrines to water wheels and old fashioned inns, and this new Independence hall was probably just the most convenient place to hold the celebration.

The newspapers have told us, too, of the illustrious guests, six hundred of them, whom Mr. Ford invited to the affair and entertained. The President of the United States was there and gave a felicitous address. Owen Young, president of a great electrical company, with fresh laurels of political achievement upon his brow, was appropriately the chairman of the dinner. Around the festive board were grouped great executives, great artists, renowned literary men, famous scientists and Will Rogers. It was all very beautiful as the tribute of a rich and famous man to his renowned and deservedly celebrated friend. As a tribute of the nation to the man who is most responsible for or most typical of its era of mechanical achievement it was all very appropriate. Also it was all very typical.

The two chief actors are the supreme types of our era. Edison the inventor is typical of the practical scientists who have made it possible to appropriate scientific achievement for the business of turning the wheels of progress. Mr. Ford is the supreme type of the practical business man who has achieved power and wealth by the appropriation and exploitation of the modern machine. The lavish expenditure of money for this affair is typical of what men of power and privilege have always done to satisfy a whim or enjoy a caprice, including the whim of friendship for the great man whose greatness was sufficiently like their own to enable them to understand it and yet not so much like their own as to arouse envy. So the

kings of old patronized the artist and the poet. So Frederick the Great celebrated Voltaire. They had sufficient culture to admire the man of culture, but they were not under the necessity of claiming any laurels in the field of the artist, and therefore they were not forced to submit to any invidious comparisons with him. Mr. Ford, the glorified mechanic, has a natural admiration for Mr. Edison, the great inventor. Mr. Ford, the richest man of his day, can satisfy his pride by this extravagant celebration while the mechanic in him is satisfied in humble admiration of the genius who is greater than he.

The exact reproduction and reconstruction of the scenes of the past is a kind of art and expresses a kind of sentimentality. The nobles of other days, if they were intelligent, turned to the classics of an older day, reveling in some forgotten charm of the past even while they gloried in their own present achievement. So with Mr. Ford. He too is a sentimentalist, but his sentimentality expresses itself in the true American pattern. He glories in the humble beginnings in which his hero had his rise and by implication calls attention to his own phenomenal ascent. "Both Mr. Edison and myself," declares Mr. Ford, in effect, "started under very inauspicious circumstances; but look at us now!" Since Mr. Ford, like his day, finds no contact with the ages of culture which preceded him and has no appreciation of any high form of art, his sentimentality expresses itself in the glorification of his own immediate past and his art is put in terms of a meticulously exact reproduction of the circumstances of yesterday.

The picture drawn so far is known to every newspaper reader. But there is another element, equally typical, which the newspapers have not observed. Several weeks before the great celebration Mr. Ford dismissed some thirty thousand men from his factory. Thirty thousand may not be the exact number, but the consensus of opinion in Detroit is that the number is about that. The reader will remember that Mr. Ford advertised last Christmas that the success of his new car made it possible for him to hire thirty thousand additional men. His neat little statement started men toward Detroit from every corner of the country. They stood in line in the winter's cold for days and weeks at a time. The youngest of them were hired. How many men left disappointed, how many were taken care of by the charities of the city, and how many were actually employed has never been ascertained. Certainly Mr. Ford did increase his working force by many thousands. Now the working force is cut down. The additional work, incident to the development of a new model, is over. Part of the decrease in working force is probably due to the winter's slump. Part of it is permanent. All of the men are out without the promise of reemployment.

In the old days Mr. Ford never fired anyone. If it was absolutely necessary to get rid of a man he was placed in work which he was certain not to accept. Mr. Ford gained much publicity because of his avowed policy of security of employment. Now he can dismiss thirty thousand men without a ripple in the public consciousness. Some of the men dismissed are supposed to be "unemployables." Since Mr. Ford was very careful to pick young men last winter it is hardly probable that many of these are in the group. Perhaps some of them are. Probably more of the men who were let out are men who have given their best years to industry in Mr. Ford's and other factories and who must now make room for younger men.

It is rather difficult to imagine just what it means to dismiss thirty thousand men. With their families they probably represent a population of 75,000 people, suddenly deprived of their means of livelihood and with little margin to tide them over the period of unemployment. Most of them have little prospect of securing employment before the winter is over. It would be interesting to know how much money these men are going to cost the charitable organizations of the various cities to which they flee. Mr. Ford does not believe in charity. He gives very grudgingly and very nominally to charitable enterprises. He believes in justice rather than charity.

Mr. Ford is alleged to have spent $2,800,000 on the celebration for his friend Mr. Edison. He might have done that and still have given each of the men he dismissed a bonus of a hundred dollars to tide them over their unemployment. But if he could not have done both, the celebration expense would have just about covered the expense of such a policy. Here, then, we have another typical aspect of the great event. Strong men have always enjoyed the delusion of generosity while those who had real claims upon them were left in want. Louis XIV and Henry VIII and many other monarchs delighted their courtiers with their extravagant generosities while the peasants starved. Mr. Ford is very kind to Mr. Edison, while his workers look desperately into the future with its imminent winter and unpromising possibilities of employment.

The Edison celebration gloried in the progress of our day. Here is the revelation of the fact that the progress has nothing to do with more human relationships. We have electric light but no light of imaginative justice. We have more power but no insight to control it. We have machinery but not the social intelligence to make it serve the weal of man. Powerful men are still sentimental, but their sentiment expresses itself outside rather than inside of their most significant interests. Mr. Ford recreates the ancient laboratory of Mr. Edison. Mr. Ford does not see that, in his factory, Mr. Edison's laboratory has achieved gigantic proportions in which light has been transmuted into power and power has gotten beyond the control of man. Many men will go through agony and tears before unborn Fords will learn how—or be forced—to make this gigantic laboratory serve the weal of man without contributing to his woe.

How It Works in Canada

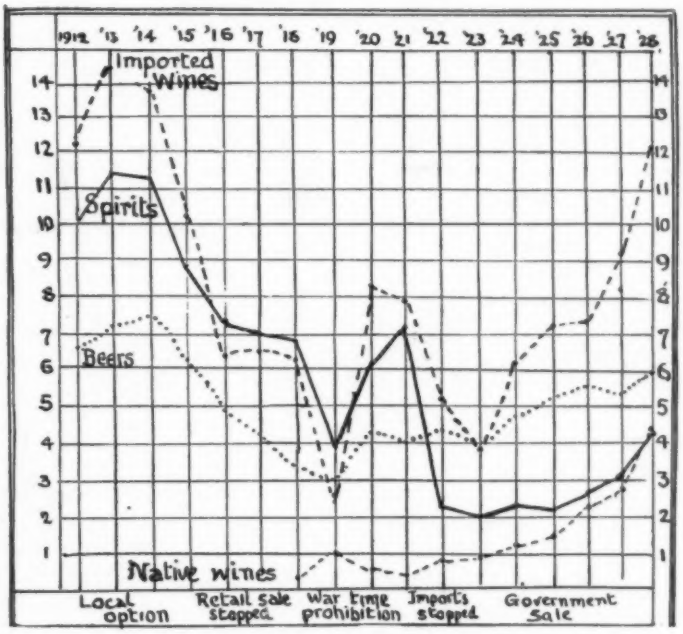
By Ernest Thomas

PROPAGANDA is rife concerning the system of selling liquor in Canada. Much is misleading because there is no one system prevailing in Canada. This is due to the dominion constitution which reserves to the federal authority control over manufacture while leaving control over sale to the provincial governments. Except during the close of the war period there never has been in Canada what is known in the United States as prohibition—suppression of the importation, manufacture and sale of alcoholic beverages.

During the last year of the war and until peace was finally proclaimed federal law did prohibit the entire traffic. Before this there had been several years of progressive reduction of the trade. License prevailed until 1916, subject however to local option, which was eliminating licenses in great numbers every year. After 1916 provincial laws were enacted suppressing the sale for beverage purposes but providing government dispensaries for medicinal use. During 1918, 1919 and most of 1920 war-time prohibition prevailed, but this passed away at the end of 1920 and the provinces were left exposed to wholesale importation.

How Government Sale Works Out

Per capita consumption of liquors in Canada 1912-1928. *Data provided by Dominion Bureau of Statistics*



Scale: Beer, each square equals 1 *gallon; spirits, each square equals* 0.1 *gallon; wine, native, equals* 0.1; *wine, imported, equals* 0.01

PLATE 1

The Return to Government Sale

At the end of 1921 new legislation partially restored the stoppage of importation in dry provinces; and this persisted until, after 1922, one by one the provinces adopted government sale. The explanation of this change varies according to the person consulted. Three factors must be recognized. The liquor trade, staggered and paralyzed at first by drastic prohibition, soon established clandestine methods of distribution; moral reaction followed the idealism of the war-time, and propaganda of the most effective kind suggested that the dry laws were failures. It will thus be seen that the Canadian policy has passed through these successive phases—local option, provincial stoppage of sale, federal prohibition, a relapse to the previous situation, then the re-establishment of substantially bone dry conditions, and finally the adoption of government sale.

As to the effects of these changes, exaggerated statements have been made on both sides. Recently, however, the federal government's bureau of statistics has issued a bulletin dealing with liquor conditions so far as these are reflected in national returns. The charts presented herewith accurately represent this bulletin and the facts are beyond challenge.

Plate 1 shows the per capita consumption of liquor in Canada as a whole throughout the period under review. The nation-wide character of the survey makes it more scientific in that peculiarities of particular provinces are cancelled out. The chart shows that consumption rose and fell according to the degree of facility for distributing liquor at the time. It must be remembered that only for a short period in war time was manufacture arrested; at all other times it was unchecked and the manufacturers were actively responsive to the incentive to get their products into the market by whatever means were available.

Moreover, this chart throws light on the claim that the popularizing of wine and beer leads to decline in the consumption of hard spirits. The only support to this is the fact that during the earliest years of government sale the consumption of wine and beer advanced rapidly without any significant increase in the drinking of spirits. But during the last two years—since Ontario entered the wet ranks—the increase per capita has amounted to sixty per cent even though this be distributed over the whole Canadian population. This increase is still going on, and with increasing speed.

Plate 2 illustrates the claim that the major evils are due to "moonshine" illegally distilled and that government sale cuts off this evil. We find that during

the first dry regime there was so much activity in illicit distilling that convictions for the offense advanced by leaps and bounds. When proper measures of enforcement were applied the evil fell to insignificance. But the convictions for being drunk while driving motor cars advanced steadily and increasingly. It is liquor sold by the government that makes our roads dangerous, the control by government ceasing once liquor is sold.

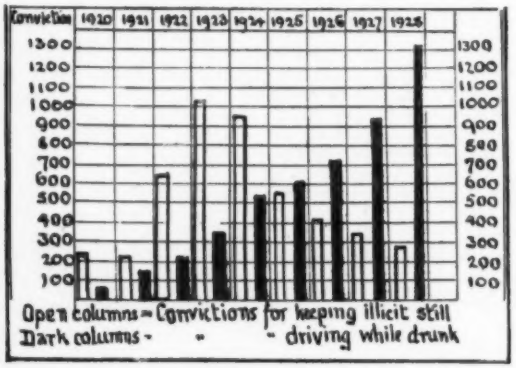


PLATE 2

Plate 3 indicates the cost of the liquor thus consumed. On the left we face the cost in money so far as the money passes through government hands. This does not include expenditure for beer in provinces, where delivery may be made by brewers without government intervention. Nor does it take into account the great expenditure on home brewing which developed to a great extent during the dry period and apparently still persists, seeing that the stores which minister to this industry are still flourishing. The right hand of the chart shows the cost in deaths officially attributed to alcoholism. There is no reason to believe that it is more easy to report deaths in this way than it was previously. Yet within six years

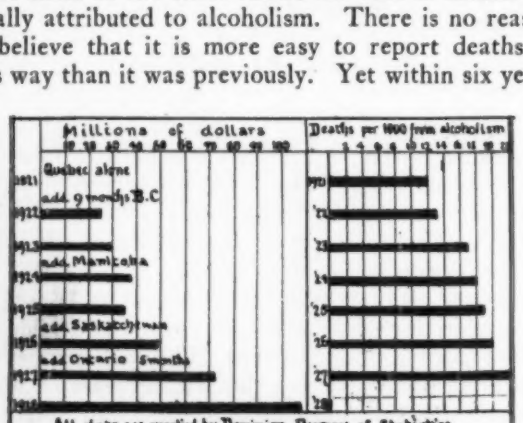

Millions of dollars
Deaths per 1000 from alcoholism
Quebec alone
add. 9 months B.C.
add. Manitoba
add. Saskatchewan
add. Ontario 5 months
All data are supplied by Dominion Bureau of Statistics and refer to the Financial Years.

PLATE 3

of government sale the death rate from this cause has advanced from 12 to 22 per thousand.

Plate 4 reveals some international aspects of the liquor traffic. When, in 1921, importation was allowed after two years of supression and with a general expectation of early restoration of the restriction, importation advanced greatly. But with the new legislative restriction this fell away steadily until the era of government sale dawned. Since then importation has rapidly increased. That this is partly due to exportation from Canada to the United States is true but the royal commission discovered systematic organization to distribute in Canada liquor released without excise payment ostensibly for exportation. The dominion government has since collected millions of dollars for taxes, payment of which had been previously evaded.

Stricter enforcement of law in the last two years prevents us from attributing any major part of the exportation to short circuiting—the release for Canadian consumption of liquor entered for export. Nor can the increased importation be explained as due to lessened demand for Canadian-made liquor. During

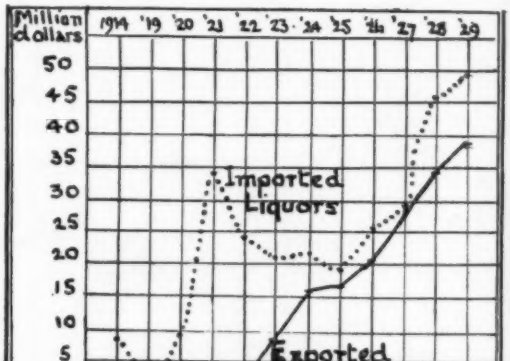


PLATE 4

the period under review manufactured liquor is thus reported:

	1914	1919	1922	1928
Spirits (proof gallons)	6,972,583	4,187,109	5,050,187	11,596,200
Malt liquors (gallons)	56,060,846	26,247,562	38,451,746	58,397,913

This is not the place for propagandist argument. The facts need only to be understood to tell their story. But they call for interpretation; and when we enter on this we wish to speak with caution. Four conclusions however seem warranted. First, no change of law will by itself remedy the present situation. It is supremely important to secure right personal attitudes towards alcoholic indulgence if we are to bring adequate support to social custom and to law. Second, government sale of liquor which has been manufactured for private profit has no serious element of "government control." Third, the educational work of earlier years has still its monument in the fact that with all the new facilities there has been no return to the situation all too familiar in the days of the saloon. Fourth, it is shown beyond question that on the whole increased facility for obtaining liquor is always attended by significant increase in all the evils attending intemperance.

A High Day in Scotland

By Marcus A. Spencer

GLORIOUS things have been happening in Scotland. We are too near them to grasp their full significance, but that very nearness means are still walking in the thrill of them. We are e them that dream. The Church has come into her n. A new day has opened!

For an outsider to get the "feel" of these history-king events, it is necessary that he visualize 1843 d 1929 side by side. (If he knows pictures of the med Covenanters worshiping in lonely glens, that, o, adds background, for all the breakaways from e Church of Scotland are therein typified; the voice conscience driving men into the wilderness, where ey have sacrificed their worldly all.) But 1843, th its dramatic disruption, which tore the estab-hed church in twain and set up the *sixth* strongish esbyterian body in Scotland, was in all men's minds en the descendants of all six rival churches fused o one great denomination.

The Day of Disruption

It was the 18th day of May, 1843—a grey and ering day in Edinburgh, according to all accounts. llowing the levee in Holyrood palace, and the ening worship in St. Giles' cathedral, the general embly adjourned as usual to St. Andrew's church r business. The streets outside were thronged with ople, eager, expectant, restless. It was known that crisis had come. The civil courts had seated and seated ministers, flouting the decision of the church urts in this matter; the civil courts had forbidden puties of the general assembly to preach the gospel ithin the bounds of the presbytery of Strathbogie; e civil courts had ruled that the church courts had right to create new parishes without the permis-on of the state. How would the general assembly ke these injustices, accumulating for ten years? ould the church tamely yield, in order to continue bask in Cæsar's smile, or would she assert that she d another king than Cæsar?

Suddenly the doors of the church were pushed en. Out walked the stately moderator, Dr. Welsh. was followed by Dr. Chalmers, Dr. Guthrie, and her leaders of the popular party. The crowd parted form a lane. The whisper ran from the bystanders those on the fringe of the crowd, "They come! hank God they come!" Then there was tense silence see how many would follow, for this severance om the state meant the sacrifice of home and income d social position for every man who emerged from at door. Out they came in what seemed an unend-g stream, the whole left side of the assembly, with ny others, making a majority of the whole. A ectator in the gallery, looking down on the assem-y after the seceders had left, remarked it was like oking down into a grave full of dry bones.

Outside, the spectators, recovering from their amazement, burst into deafening cheers. There was a forest of waving handkerchiefs. With boundless enthusiasm the crowd escorted the procession to the Tanfield hall, a huge shed where "The Church of Scotland, Free" was constituted and where 474 ministers later signed the "Deed of Demission" by which they gave up more than £100,000 of salary they had been receiving from tithes in the established church. Every schoolboy in Scotland has that picture indelibly engraved on his mind.

The Day of Reunion

And now contrast the 2nd of October, 1929! Again there is the expectant crowd in the streets of Edinburgh, only this time they are gathered on "The Royal Mile," where the Lawnmarket becomes High street (in the old world way whereby a street keeps changing its name). Every window of the high tenements has its spectators leaning out. Every balcony is seated to its capacity. George IV Bridge is an impassable mass of people. The sidewalks bulge with onlookers, all the way to St. Giles' cathedral and beyond. The day is wild and blustering, but at the moment the sun has peered through the clouds—the rain and hail are reserved for later.

Again there is a stream of ministers—two streams this time, not diverging, but converging. Up from the Mound marches the general assembly of the United Free church, two by two. These are the descendants of the disruption of 1843, of the Auld Lichts and the New Lichts of 1806, of the Relief denomination of 1760, of the secession of 1733, of the Covenanters (or Cameronians) who would not accept the revolution settlement of 1690—all now happily united into one denomination. They are coming from their assembly hall. And down the Lawnmarket from the Tolbooth church can be seen approaching the general assembly of the Church of Scotland—a church now free of state interference and purged of the abuses which drove forth her children in days gone by. No scarlet jackets, no military display to make a picturesque parade, and preachers are notoriously poor marchers! Only the moderators, clerks, and professors in Geneva gowns and hoods, the members in raincoats and silk hats, prosaically carrying the ubiquitous umbrella.

The Streams Meet

The streams meet. Each pair of marchers joins another pair, shakes hands, and all proceed, wreathed in smiles, four abreast, into St. Giles' to engage in a service of thanksgiving, broadcast throughout this island of Great Britain. Again the stream seems endless. It takes more than half an hour for the procession to pour into the cathedral; we in the crowd wonder how they all manage to squeeze inside. But

inside they all get somehow, and the first visible token of the new unity has been manifested.

But the crowd has not stood silent and unmoved in the face of this thrilling event. Something happened that could hardly have taken place anywhere in the world but in Scotland. When the streams met, and the two moderators shook hands, someone in the throng started singing sacred music, and spontaneously whole sections of the spectators took up the strains. This from a miscellaneous street crowd! Being Scotland, it was the ancient psalms that they sang: the 133rd, the 23rd, the 124th, the 100th; but the opening words struck the keynote:

> Behold how good a thing it is,
> And how becoming well,
> Together such as brethren are,
> In unity to dwell.

The act of union was signed that afternoon in the city's bus garage, which had been transformed in three days, as if by magic, into a worthy auditorium, seating 12,000 people. Nobody needed to ask where the "Hall of Assembly" was—all one had to do was to follow the crowd. It seemed as if the whole city were given over to the spirit of goodly fellowship, and as if all were trying to attend every meeting. The union was the sole topic of interest.

National and Free

There was an air of pageantry about this high festival, when what had been a dissenting church joined what had been an established church, to form a new church that should be both national and free. Red, white, and blue bunting formed the color scheme; the ceiling of white, the walls of solid red, with a square of blue directly behind the platform. In front of the blue, an oak throne, raised, for the king's son, the Lord High Commissioner. Shortly before two o'clock, halberdiers in mediaeval costumes came down the aisle, followed by the Edinburgh town council in scarlet, ermine, and fur, and by high judges in grey wigs and scarlet robes with red crosses on white borders. Then the moderators and ex-moderators arrived, in their 3-cornered hats, their black court dress with lace frills and knee breeches and buckled shoes. Finally, the gold mace bearer appeared, followed by the duke of York in a scarlet jacket with a Scotch tartan falling from his shoulder, and his charming duchess in light blue costume at his side.

The rest of the platform party, which had been seated earlier, included the archbishop of Canterbury in a purple cassock and a scarlet and black gown, with a heavy gold chain about his neck and a gold crucifix on his breast, Norwegian bishops dressed in black velvet with white Elizabethan ruffs, Salvation Army officers in uniform, representatives of scores of denominations in the British empire and beyond, thirty members of parliament, Scottish lords and nobles, delegates from the universities and divinity halls, magistrates from all the Scottish cities and large towns, and even two generals to represent the mi[li]tary.

With all this pomp and show, were the deepe[r] things of the spirit forgotten? Not to judge fro[m] the rapt faces and the emotion with which the masse[d] thousands sang the 102nd psalm to the tune, "Duk[e] Street," especially the lines:

> Thy saints take pleasure in her stones,
> Her very dust to them is dear . . .
> God in His glory shall appear
> When Zion He builds and repairs. . . .

Lord Sands then moved the resolution of union i[n] glowing words, which included the arresting met[a]phor of closing one of the rents of the seamless rob[e] "a small rent it may appear if one regards the wor[ld] as a whole, but a great gaping rent in Scotland." There was a profound stillness as Principal Martin, the retiring U. F. moderator, solemnly declared, "I[n] the presence of Jesus Christ, the king and head of th[e] church, I declare the act of union to have been finall[y] adopted, and that the Church of Scotland and th[e] United Free Church of Scotland, each in fidelity to it[s] great heritage, are now become one church in Chris[t] Jesus, under the designation of the Church of Scot[-]land." The two moderators then signed the act o[f] union with a huge quill pen, and gave each other th[e] right hand of fellowship, while the great congregatio[n] sang

> Now blessed be the Lord our God,
> The God of Israel,
> For He alone doth wondrous works
> In glory that excel.

A moving letter was read from the king, which sai[d] among other things, "We have cause . . . to giv[e] thanks to the Almighty that his hand has spared us t[o] witness the consummation of your efforts, and al[-]though it will not be possible for us personally t[o] visit, as we had hoped, this first assembly of the re[-]united church, yet it is a source of deep joy and grati[-]tude that we are able to address you on this occasion and to convey to you our earnest hope and confidence that our beloved Church of Scotland will be hence[-]forth even more abundantly blessed in her labors . . ."

Moderator Seeks Further Unions

The first moderator of the united church, Dr. John White of the Barony Parish church, Glasgow, who had been previously selected by the committees, was now formally nominated and elected. His seconder mentioned that it was a good thing he had not been born south of the Tweed, as he would never have made a good bishop and as an archbishop he would have been impossible! (This was an allusion to his fighting qualities, as he has been a driving force be[-]hind union, who would not allow the movement to be sidetracked through fears nor delayed by quibbles.) He gave an excellent address, rejoicing that the old boundaries which we used to consider a *destiny* are down, and that each church brings all its spiritual possessions unimpaired into the union. He expressed

he hope that this was but a step toward further nion, and urged that the new church attack magficently the great problems that confront it.

Dr. Finley Speaks for America

There is not time to deal adequately with all that ook place in this memorable week. The interest of he city of Edinburgh was manifested through the ranting of the freedom of the city to Principal Martin and Dr. John White, the acknowledged eaders of the reunion movement, on the Monday; he floodlighting of the two assembly halls (like the lumination of the capitol dome at Washington) each vening; a civic reception in the old Scottish parliament house on the Tuesday, to which so many invitations were issued that it took a solid hour for the verage taxi to creep from the tail of the procession o the door to discharge its guests; and the granting f a holiday to the school children, which all but the oman Catholic schools gladly seized.

The Wednesday evening meeting furnished the pportunity of listening to short greetings of conratulation, starting with the prime minister (who as to have been present himself, but on account of e date of his American tour had to speak through letter instead), and ending with Dr. John Finley, ho was introduced as an elder and an editor of the ew York Times, and who spoke for all the 13 resbyterian bodies in the United States. As his was he eighteenth (!) speech of the evening, the house ad thinned dreadfully, but he spoke felicitously and ittily, suggesting that the American Presbyterian odies might well follow the example of the original hirteen colonies and now of the Scottish Presbyerians and form " a more perfect union." He claimed hat the Presbyterian church was Scotland's greatest ift to America.

The closing meeting on Thursday evening was argely taken up with three thoughtful addresses: Dr. lenry Sloane Coffin on "The Church in the World f Today"—a speech which received the greatest vation of the whole week, with the possible exception of the applause granted the night before to Dr. osmo Gordon Lang, a son of the Barony manse, ho is now archbishop of Canterbury; Mr. J. H. Oldam on "The Call of the Non-Christian World"; and ord Davidson of Lambeth, the retired archbishop f Canterbury, also a Scot, on "Christian Unity"—worthy benediction to the whole celebration.

The Continuing Church

What of the Continuing church? The final meeting of the U. F. assembly had been held on the Tuesday, and it was markedly different from the corresponding farewell assembly of the old free church in 900, when the minority had tried to continue in session and when there had been wrangling, pettiness, nd spite. This time there was not an unkind word poken on either side with the one exception of Dr. Drummond's explanation of the existence of a minority: were there not always sparks and filings in a foundry of an engineering yard where there were great weldings? Were there not chips and splinters in a sculptor's studio as he finished his statuary? The minority motion to adjourn the assembly to Glasgow and there "continue" the U. F. church mustered 22 votes, exactly the number secured by the Wee Free minority in 1900.

The Continuing church assembly did accordingly meet in Glasgow at the very hour that the union was being consummated in Edinburgh. Rev. James Barr, M. P., was unanimously elected moderator. He is a fluent speaker, and delivered a long keynote speech for the new church. The sessions were largely taken up with organizing business, the one innovation being the passing of an overture which authorizes any member in full standing to hold any office in the church. This opens the door to women elders, women ministers, and women moderators. It must be approved by the church's five presbyteries, but is meanwhile operative until the May assembly.

Crowds at United Church Services

On the Sunday, the Continuing church managed to organize between 70 and 80 worshiping units; it remains to be seen how many of them develop into real self-supporting churches, for the majority of them were addressed by laymen, and the numbers in attendance were not large. The reports as to the Church of Scotland congregations, on the other hand, were most favorable from all over the land. Every town, village, and hamlet had thanksgiving services for union, where the worshipers crowded out the accommodation provided in most cases.

An afternoon open air rally on the north side of Glasgow attracted 12,000 people. In Dundee, the united service at night overflowed the Caird hall, which seats 3,000, so that the Marryat hall had to be used; this proving insufficient, St. Mary's church was hastily opened and finally St. Paul's church had also to be utilized! In Ayr the town hall was jammed to the doors. At Stirling, the Albert hall was crowded out and the nearest church also became full. The people of Scotland for the moment have been arrested by the vision of the church and its task. Is there the consecration, the stedfastness, the love of Christ to make 1929 initiate a great and permanent gain for the kingdom of God?

"If any man would come after me . . ."

BE ANXIOUS if Christ presses on your life
As light as dust upon a moth's dull wing;
His word a cross is, and His will a strife
Nor borne nor won by easy following.

He crushed dissemblers with a quiet glance;
He smashed a nation with a metaphor;
But ah, the pain was not a circumstance
To His swift healing when the hurt was sore.

E. McNeill Poteat, Jr.

NOVEMBER SURVEY OF BOOKS

The Heresy of the Orthodox

FAITH IN THE DIVINE FATHERHOOD. *By William Peter King. Cokesbury Press,* $2.00.

DR. KING is one of an increasing group of southern preachers who are rendering valuable service by insisting that religion must face modern social problems and the modern intellectual situation. In this volume he discusses great religious themes: the grounds for belief in God, the meaning of Christ for our conception of God, the problem of evil, the significance of divine fatherhood for faith and life, the practicability of Jesus' teaching as a way of life, individually and socially, and the hope for a new world.

The author's interest is a double one. He presents an apologetic for the Christian faith. In this field his philosophical discussions are not so successful, in part because he is essaying problems that can hardly be handled within his limits and with his mode of treatment. His other interest is to give a modern and convincing interpretation of the Christian religion. It is this interpretation, as a matter of fact, which makes his book effective. There is a frank facing of the modern point of view and a constant insistence upon the ethical and vital. Fatherhood in terms of the spirit of Jesus is the test that he applies to traditional theology.

Most significant are the sections in which the moral meanings of his faith are set forth. Christianity is above all a way of life. "The heresy of the orthodox" lies in the failure to see the implications of Christianity for the world's life and to believe in the way of Jesus. While there are references to industrial and race relations, the special emphasis of this discussion falls upon war and international relations, which are treated most incisively.

There is a light touch and rapid movement and a frequent wit in this writing, but also a fine moral earnestness and courage. The many quotations and the constant use of concrete material make the reading interesting. One is not surprised to learn that much of this material appeared in the daily press. The volume is a good illustration of the newer apologetics, not defensive but aggressive, a vigorous setting forth of the central convictions of Christianity and their meaning for life. "The Heresy of the Orthodox," "Christianizing the Creed," "Christianizing the Church," and "The Workability of the Gospel," are among the suggestive titles that indicate the point of view.

HARRIS FRANKLIN RALL.

Evolution and Religion

ORIGIN THROUGH EVOLUTION. *By Nathan Fasten. Alfred A. Knopf,* $3.

IN LINE with the title of his book, Professor Fasten has traced in a simple and straightforward way, matter from its origin to its highest expression as we know it today—mankind in evolution. Incidentally he performs two valuable services from the standpoint of the teaching scientist. First, he makes it easy for the truth-seeking layman to grasp the idea of evolution in the inorganic world and the universe at large as well as in animal life. Next, in a particularly illuminating chapter dealing with certain widespread misconceptions which have been attached to the evolutionary theory, he is at pains to show that the facts of evolution not only are compatible with real religion but materially strengthen it.

Of these misconceptions the one perhaps most interesting to many people is the oft repeated assertion that from fifty to ninety per cent of scientists are atheists. Many have gained this impression from Leuba's work without realizing that the data on the subject from all sources are inadequate. However, Dr. Fasten cites on the other side the results of an investigation conducted by Bishop Johnson of Los Angeles to overthrow this idea. The bishop drew up a pious statement on the relation between science and religion in which God was definitely recognized. Attention was also called to the fact that religion and science instead of being in conflict were rather to be regarded as handmaids necessary to human progress. The statement was sent to many prominent scientists, distinguished leaders in civic life, and outstanding clergymen. The results surpassed all expectations. Ninety-five per cent of the scientists signed the statement without hesitation, while only seventy-five per cent of all men of affairs, and only sixty-seven per cent of all the ministers affixed their signatures.

Science and religion, the author convinces us, are two distinct spheres; the one dealing with the realm of facts (realities), the other with the realm of faith. The reviewer is of course aware of what science has achieved by faith. He is thus led to inquire what religion might do by facing the realities disclosed by science.

N. M. GRIER.

The Mighty Men of Old

IN SEARCH OF GOD: *An Appreciation of the Ancient Hebrew Literature. By John Walker Powell. The Macmillan Company,* $1.50.

HERE is a book on the Old Testament written by a special lecturer in English literature in the University of Minnesota. As one would expect, the book is readable and the author draws constantly from the fields of history and poetry, ancient and modern. Throughout the volume, fine imagination is shown, but nowhere more so than in the titles of the twelve chapters. The introduction, entitled "The Great Adventure," gives the key to the book.

But further, Dr. Powell is an eager Christian, always insistent on spiritual values. Conscious of the inner fires of personal experience, he interprets the religious struggles of the past in terms of the present and in terms of God. Yet there is nothing throughout the discussion that is pietistic or unhealthy. Religious experience has begotten a confidence in the Unknown, in God, that is helped rather than injured by modern intellectual movements.

Indeed, no one can have any question about the modern outlook of the author. He would find no difficulty in listening to the last theory of science, nor would he be dismayed at the last word of criticism. He is sure the prophets were primarily reformers and not predicters. He concludes that supernaturalism and miracle, however valuable they may have been in the past, or however helpful today to certain types of mind, can only be an insuperable stumbling block to men who are aware of the modern intellectual movements.

In general, then, this volume of 159 pages presents a thoroughly arresting picture of the high points in the struggle of the old Testament people for light and truth. All is marshaled as one great adventure. "Heroes of Legend," "The Birth of a Nation," "Interpreters of Destiny," "The Master Seers," are some of the engaging chapter titles that open the door to splendid interpretation of crucial movements. Professor Powell has not unnecessarily obtruded detail so that the general picture is obscured. The outstanding personalities

the national crises and the upward movement of thought have been graphically treated with an excellent perspective.

Yet one could wish that the author had treated the sources a little more judicially and had reserved some of his superlatives for the field of English literature. Not a few statements, especially in the early pages, raise question or dissent. Did the tribes of Israel originate in Babylon? Did Abraham and his clan carry with them some knowledge of the Babylonian law? Is the whole history of Israel insoluble apart from the covenant with Abraham? Was the code of Hammurabi set up about 2300 B.C.? Was Moses the master of all the learning of Egypt? Must Moses have written down the outlines of the federated organization? Is his (Moses') influence felt today in every court room and legislative assembly? These are but samples of "flies in the ointment." The rabbi has sometimes carried off the scholar into the realm of tradition. Probably the cause of this is disclosed in the list of books recommended on the last page of the volume. Too large a percentage of these either were published so long ago that now they are quite out of date or when published were of only passing worth. That a man who is not devoting all his time to the Old Testament field has done so good a piece of work is one of the best signs of the times. If some of the details may be criticized, it is with pleasure that we say that in general here is one of the clearest and best small volumes dealing with the Old Testament.

I. G. MATTHEWS.

Benevolent Despotism in Industry

MAKE EVERYBODY RICH. *By B. A. Javits. B. C. Forbes Publishing Company,* $3.50.

MR. JAVITS is a corporation lawyer whose mind goes beyond the minutiæ of his profession to inquire into the problems of modern industry. His big idea is that modern industry could produce much more than it does if it were freed of the kind of restraints which were placed upon it a generation ago by the Sherman antitrust law. Prompted partly by his bias as a corporation lawyer who must constantly deal with legal restraints upon business which seem to be irrelevant in this day of larger and larger mergers, and prompted partly by a realistic understanding of the inevitable centralizing tendencies of industrial enterprise, Mr. Javits insists that it is not possible to bring industrial enterprise under social control by the old expedient of reestablishing artificial competition.

So far, his thesis is convincing enough. What makes Mr. Javits' book a rather naive contribution to the thought of our day is inability to recognize the need of any kind of social control. He thinks business ought to have the right to organize in larger and larger units and he also thinks that it ought to develop motives and methods of self-restraint within its own household. He thinks business men are intelligent and politicians are ignorant. And he threatens the intelligent business men with interference from ignorant politicians if they do not bring their own house in order. That is wise but futile counsel. It will be very valuable, of course, to raise up leaders in the business community who understand the obligations of industry to the community and who will try to restrain the natural impulses of greed which are bred in the modern world. But it is a vain hope to imagine that the business community will ever bring its impulses under some kind of ethical restraint without pressure from the state in general and from the consumers and workers in particular. Even if we have not lost confidence in the potency of ethical forces in modern life we would be foolish to trust them that much. The strong men of our day will never come to a realization of the selfish nature of the use of their power until they meet a larger measure of resistance from those who suffer from their exactions. Mr. Javits wants a new kind of benevolent despotism. History teaches us that no despotism remains benevolent and that very few ever were really benevolent. The benevolence of despots is usually a superficial sentimentality which does not affect the main issues of life.

REINHOLD NIEBUHR.

A Basis for Theistic Faith

CONFLICTS IN RELIGIOUS THOUGHT. *By Georgia Harkness. Henry Holt & Company,* $2.00.

THE author of this work has had much experience in teaching young women in college. She is aware of the difficulties which confront them in their life and thought, and the hard problems which the experience of life and the study of the various currents of thought thrust upon them. She has felt "the need of a book which would present the essential principles of the philosophy of religion in a form that could be understood by the person who has not had previous training in philosophy." And not finding such a book, she has written just the kind of a book which she desired, and others will gladly avail themselves of.

The work covers the major subjects dealt with in the philosophy of religion, such as religion, faith, truth, God, personality, suffering, sin, prayer and immortality. Her point of view is that of theistic idealism, and in particular, of personal idealism. She states her problems clearly and is fair to all interests of thought concerned. She gives objectors full freedom to express their doubts, raise their questions and offer their criticisms. She takes no refuge in feeling, nor seeks a safe hiding place in dogmatism. "Intellectual battles," she writes, "from whichever camp must be fought with intellectual ammunition."

For her, "religion is the total attitude of life toward what is regarded as divine. . . . Wherever men have felt the experiences we call religion, they have believed that there is a power other than themselves that is of basic importance in the shaping of human affairs." The ultimate object of religion receives from her full recognition and high appreciation. The various humanist interpretations of religion do not satisfy her. She is keenly aware of the conflicts in religious thought today. "There is a conflict and the conflict will continue to wreck churches, wrench the minds of the religiously troubled, retard science (or attempt to) and make religion a laughing stock until we get a basis for theistic faith which allows full freedom to any legitimate search for scientific truth. And since 'turn about is fair play,' science must cease its flippancy, its dogmatism, its attempts to usurp the whole field." She holds that "the primary battle which religion must fight today is the battle to justify its own existence." There are more people today than before who think they can not get along without religion. They are trying the experiment, but they will not fully succeed for their lives are not in appreciative relation with the whole of reality. Religion makes all the difference in the world to those to whom it is a vital experience.

In this battle she demands that religion be not its own worst enemy by retaining worn-out dogmas, archaic terms and exhibiting a fearful temper. Youth will not suffer such things today, nor will the world accept religion on such terms. She invites persons to go with her on her quest for the foundations of theistic belief, and she is a good guide on this trail.

She writes clearly, disposes her material in orderly fashion, is conversant with the best thought of our day on the subjects

she discusses, is fair in argument, does not claim too much, confesses hesitation now and again and is uncertain on some matters. From her teaching experience, her training, with wide reading and much reflection, she has written a book admirably adapted to meet the intellectual needs of our educated youth, and adults, too.

DANIEL EVANS.

From Malachi to Matthew

THE BRIDGE BETWEEN THE TESTAMENTS. *By Henry Kendall Booth. Charles Scribner's Sons,* $2.00.

AS A piece of English prose composition this book should have been better done. It is too hastily written, too carelessly revised. But it is, notwithstanding, a useful little volume. For those to whom the four centuries between Malachi and Matthew are centuries of silence, this will serve as a primer of the life and literature of an important period. If ever there was a time when God was with his people, and when mighty and righteous works were achieved through faith and fortitude, it was in that period. While the story might have been better told, it is here related in a manner and form which will prove instructive and helpful to many.

WILLIAM E. BARTON.

A Plea for Indian Freedom

THE BRITISH CONNECTION WITH INDIA. *By K. T. Paul. Student Christian Movement.*

A DISPASSIONATE and informed discussion of the complex and disturbing problem of Indian nationalism. In spite of the widespread illiteracy of its people, the heavy burden of the caste system, the wide diversity of racial stocks, dialects and religious beliefs, it is patent that during recent years there has come to the people of India a new sense of their national solidarity, their unique cultural position in history, and their right to a place of independence among the nations. This consciousness has been immensely strengthened by the work and words of such men as Tagore, Mahatma Gandhi, Gokhale and Sunder Singh. It has received emphasis from the emergence of Japan to prominence in the world's politics, and from the struggle of China to find itself in the welter of contending chiefs and conflicting policies. Further, India accepted the results of the Mutiny of '57, and the promises then made of a larger measure of participation in governmental affairs.

But, particularly since the world war, has India been eager to enter into that fellowship with the great dominions of the British empire to which her national aspirations lead her. Her people gave themselves with gallantry and sacrifice to the war service of the great struggle. They rendered aid to British military movements which was little less than vital in the time of desperate need. Large promises were made them at that time, and it is their claim that these promises have not been fulfilled.

Mr. Paul is an informed and open-minded Indian, who has seen much public service, is deeply sympathetic with much of the enlightened leadership which the British nation has given to India, and is emphatic in his praise of such officials as Morley, Montagu and Hardinge. But he finds a discouraging contrast between the friendly attitude of the best thought in Britain, and the administrative spirit of the "service" in India itself. It is his insistence that the vexed problem of India cannot be settled on the plane of dominance and subjection, but that the country must be given the position of a free, self-governing unit within the confederation of the British empire.

Students of Indian affairs will find themselves rewarded by the reading of this admirable work. It covers much ground, historical, political, cultural and religious. The earl of Ronaldshay, formerly governor of Bengal, contributes an appreciative and sympathetic foreword.

HERBERT L. WILLETT.

A Novel of Power

MAGNIFICENT OBSESSION. *By Lloyd C. Douglas. Willett, Clark & Colby,* $2.50.

JUST how it happens that a certain few novels out of the thousands published get to be best sellers and "books of the month" and all that sort of thing is, and to most readers doubtless must remain, an unsolved mystery. Perhaps a committee of critics rolls a bushel or two of novels down stairs and chooses the one that gets nearest to the bottom step; or throws them up and selects the one that sticks to the ceiling; or picks a sample of wallpaper at random and gives the prize to the novel whose jacket most nearly matches it. It sometimes seems that some such method must be employed. But if I were selecting a novel on the basis of what is inside the jacket, my choice this month would be Lloyd Douglas's "Magnificent Obsession."

The story itself need not be told here. It is a good story but, like any other story which is substantial enough to furnish the stream of events for a novel, it would mean little if reduced to a bare skeleton. It deals first with the character and career of a doctor who had become world famous as a brain surgeon, and second with a youth who, being in some sense responsible for the death of the doctor, became fired with an ambition to take the doctor's place. It became possible for him to do so because he discovered the doctor's secret of success. That was the "magnificent obsession"—an idea which the doctor had acquired from a stone-cutter who became a sculptor. I do not like even to fling that idea at the reader bluntly and baldly, for, as a formula unsupported by narrative and characters, it does not sound convincing, not even convincing enough to form the thesis of a good novel. But it is the central thing in the book. Stated barely, it appears to be merely such an obsession as only a fanatic could entertain. Clothed in circumstance and detail, it becomes a magnificent obsession, as convincing as the author wished it to be.

The big idea was simply this: that if a man will first of all meet all the responsibilities which devolve upon him so that no man in the world can say that he has given him less than his due, and will then make *secret* contribution to the welfare of others by such means as are at his command, whether in terms of money or of service, there will come to him an inflow of power which will enable him to attain whatever objectives he sets for himself. Neither Stone-cutter Randolph nor Brain-surgeon Hudson was particularly interested in religion; quite the contrary, in fact. But they discovered that the principle suggested by "let not your left hand know—" was something more than a mandate of religion; it was a principle of life and personality. There is a central source of power somewhere in the cosmos; personalities constitute the transmission line, as well as the points of application of this force; and the secrecy attending deeds of beneficence has the same function as the insulation of a wire carrying an electric current.

Now, maybe that sounds fantastic. I said it would. It sounded fantastic to Doctor Hudson when he heard it, and equally fantastic to young Doctor Merrick when he learned it by deciphering the journal that Hudson had left written in

code. (The code episode, by the way, seems slightly irrelevant, but it has the merit of affording a good mechanical device by which the author can gradually introduce into the record a considerable part of this manuscript without blocking the course of his story by a solid mass of quotation from it.) The reader may be skeptical about the central reservoir of cosmic power and the insulated transmission line, but nothing hinges upon the literal exactness of these terms as descriptions of a total scheme of things. The point is that certain persons —namely, the two doctors—are represented as experimenting with the hypothesis that, if you act as though the universe were constructed on that plan, it will behave accordingly, so far as you are concerned. There is plenty of room for mystery as to the underlying cause of its behavior. You don't even need to ascribe it to the will of God unless that seems the most reasonable explanation. But interest is not focused upon any cosmological or theological explanation, but upon the experience itself, and upon a definite program of action as a means of attaining power: first, do your whole duty; second, do more than your duty; third, keep quiet about it and make the beneficiaries of your benevolence keep quiet. That is all there is to it.

It may be difficult to convince the reader of this review that a novel built upon a thesis so definite and edifying is not in the slightest degree preachy. If the fact is revealed that the author is a preacher, the presumption against him may be overwhelming. It is, nevertheless, false. In the pulpit, Dr. Douglas is a good preacher, but in this novel he is no preacher at all. Though this is his first novel, he is here all novelist. He can create characters who seem as real as anyone you know. It seems incredible that one should not be able to find the names of Dr. Hudson and Nancy Ashford and old Merrick in the Detroit telephone directory or discover Tony's restaurant in Ann Arbor by inquiring of any passing student. And he can create situations of dramatic intensity, sometimes a trifle theatrical as in the scene at Gordon's night club, but generally convincing. And he can weave his people and incidents into a plot which is a going concern right up to the last page. If it were a play, I would say that it was good to the last drop —of the curtain. Above all, he can write dialogue with more skill than any but a very few of the first rank novelists. How a preacher, professionally accustomed to enjoy the perilous privilege of uninterrupted monologue, acquired the skill to keep himself out of the conversation and let his characters do the talking, is a mystery only to be accounted for by the assumption that he has a genuine gift for that sort of writing. To my mind, "Magnificent Obsession" is the novel of the month. And it is a smashing title, isn't it?

WINFRED ERNEST GARRISON.

Solving the Russian Puzzle

HUMANITY UPROOTED. *By Maurice Hindus. Jonathan Cape & Harrison Smith,* $3.00.

I HAVE been reading books on Russia steadily for the past year. I read all that I could lay my hands on before I went to Russia; I kept reading them all the while I was in Russia; I find myself turning with eagerness to the new crop that has come from the press since I came out of Russia. Up to last week, the most satisfactory book, all things considered, I had read on Russia was "Broken Earth," written by Maurice Hindus. Now I have a better. It is by the same Maurice Hindus, and it is called "Humanity Uprooted."

I know nothing whatever about Mr. Hindus except what can be gathered from his narrative. He is an American of Russian origin. I should surmise that he is a Jew. He came to this country as a boy, but retains his command of the Russian language. For several summers he has been going back to Russia. There he has spent some time in Moscow, Leningrad, and the other cities. But most of his time has been given to wandering about among the villages—in the town where he was born and grew up; in the Cossack villages; in the Ukraine; as far east as Siberia. As he has wandered he has gathered the thoughts of what seems to me to be an actual cross-section of contemporary Russian life. The result he reports, without bias, without passion, but with a superb technical use of his material. I know nothing in English to equal the product.

"Broken Earth," the first Hindus book, was a series of sketches. It took a dozen or so individuals, each representative of an easily recognized type in the Russia that now is, and it let those individuals talk. Mr. Hindus, of course, was at the back of the conversation, supplying the leading questions. But the talk was authentic. The picture that resulted accorded, to the last detail, so I felt, with the conditions that I was seeing at the very time I was reading the book.

Now Hindus has written another book, of more pretentious design. With the same objectivity that marked his previous volume, he has made a series of studies of the social forces and conditions that characterize the soviet union. He begins with religion. Then come, in order, property; man; sex; family; love; the peasant; the proletarian; the communist; youth; the intelligentsia; the Cossack; the Jew; woman. In a concluding section, under the stimulating title, "Quests," he considers the relation of soviet Russia to England, revolution, war, and America.

It is hard to see how the job could be better done. To begin with, the book has an unshakable foundation of information. To that is added the author's ability to analyze and describe without getting mixed up in his own emotions. And on top of all that there is the joy of reading the chapters of a man who makes writing a fine art. It may be suspected that I am trying to recommend the book to those who want to read about Russia. I am.

PAUL HUTCHINSON.

About the Bible

THE BIBLE THROUGH THE CENTURIES. *By Herbert L. Willett. Willett, Clark & Colby,* $3.00.

Comes nearer than any other one book to telling all that the average man wants to know about the Bible—its contents, composition, inspiration, collection, transmission, translation, use. Fuller review later.

THE GUIDING LIGHT ON THE GREAT HIGHWAY. *By Robert R. Dearden, Jr. Winston,* $5.00.

A de luxe volume dealing chiefly with the manuscripts by which the biblical material was transmitted to us and the early printed editions. It contains much curious and interesting lore, and many excellent facsimiles of manuscripts and of pages and title pages of important editions. The work of a bibliophile rather than of a biblical scholar.

TYPES OF LITERATURE IN THE OLD TESTAMENT. *By Edward Chauncey Baldwin. Thomas Nelson & Sons,* $1.50.

A compact and readable textbook prepared by a professor in the University of Illinois for the use of students in an undergraduate course in biblical literature, but equally valuable for personal use in less academic circles.

THE CLARENDON BIBLE: THE GOSPEL ACCORDING TO ST. MARK. *Introduction and Commentary by A. W. F. Blunt. Oxford University Press,* $1.50.

Designed for use as a textbook by advanced students, but useful to anyone. The introductory and critical material is

copious and scholarly. The series of which this is the most recent volume is an admirable exhibition of British biblical scholarship.

PREMILLENNIALISM AND OLD TESTAMENT PREDICTION. *By George Ricker Berry. University of Chicago Press,* $1.00.

A dispassionate but devastating critique of this particular form of literalistic interpretation of prophecy, in a booklet of 37 pages.

THE SCOFIELD REFERENCE BIBLE WITH ENCYCLOPEDIC DICTIONARY. *New edition. Oxford University Press.*

The interpretations given in the notes represent an extremely conservative type of thought of the sort associated with the editor's name and with the "Bible institutes." The "encyclopedic concordance" contains a useful classification of scriptural references. The elaborate scheme of types, symbols and parallelisms between the Old Testament and the New Testament is, in this reviewer's mind, wholly misleading.

THE BOOK OF THE BIBLE. *By John W. Flight. Oxford University Press,* $1.00.

A condensation of Bible history, story and literature for children. It is intelligently and attractively written and well illustrated. It teaches nothing that the children will have to unlearn as they grow older. Adapted to children of ten years or more.

THE HOPE OF ISRAEL—WHAT IS IT? *By Philip Mauro. Boston. Hamilton Bros.*

Zionists are not the only people who are interested to find in the Bible the predictions of Israel's return to the holy land. Almost equally concerned are those Christians of fundamentalist tendencies, who search the Bible with nervous eagerness to discover prophecies whose fulfillment, actual or fanciful, they can discern in current events. There are, however, in the ranks of the conservatives and millenarians those who perceive the shallowness of the biblical claims of the Zionists, and rightly interpret the references to Israel's redemption and restoration to that ministry of preaching and social reconstruction of which the Christian gospel is the source and momentum. This is such a book. With no clear views regarding the nature of prophecy, and with much immature handling of scripture, it rightly points out the fallacy of any foundation for the Zionistic dreams on the biblical records, and the much wider meaning of prophetic hopes of the new and spiritual Israel.

Books in Brief

LABELS AND LIBELS. *By William Ralph Inge. Harpers,* $2.00.

No reader needs to be assured of the pungent and provocative quality of Dean Inge's writings. The essays which compose this volume are brief and desultory enough in form to suggest table talk. You can dip in anywhere and draw forth a sentence that will start a conversation, or a debate. He is one of the few who can state an opinion with the assurance of a dogmatist and yet whose total influence is for tolerance. The appropriate and almost inevitable reaction to a paragraph of his is not to accept or reject it, but to think.

F. B. MEYER: PREACHER, TEACHER, MAN OF GOD. *By A. Chester Mann* (*Revell,* $2.00). With the death of Dr. Meyer there passed from the scene one of the last of the giants of the Moody period. In every sense, Dr. Meyer had a giant's career. His long pastorates cut an impression on the entire Protestant world. His endless traveling made his voice known to Christians on every continent. There was a time when he was probably the most widely read devotional writer in English. He was a conservative theologically; an adventist to the day of his death at 82. Yet he had a social passion which made him one of London's most fearless champions of civic reform. This biography deserves reading for many reasons. It gives a faithful picture of Dr. Meyer's career. It wisely lets Dr. Meyer speak for himself at many points in that career. And, we cannot help adding, it shows a stalwart conservative leader of very different spirit and method from many who, in these days, would claim to be the heirs of the group of which F. B. Meyer was a part.

THE LESSON ROUND TABLE, 1930. *Edited by Richard D. Dodge. Cokesbury,* $1.25.

Here is a Sunday school lesson annual constructed on a new plan. The topics are those of the international uniform lessons. The lesson text is taken from Moffatt's translation. The exposition of each of the 52 lessons is by a different writer, and the contributors include many of the best known religious thinkers and writers of our time. It seems almost invidious to single out any among such a list of celebrities, but just for a sample one may mention the names of John Timothy Stone, Joseph Fort Newton, Charles Stelzle, Bishop McConnell, Burris Jenkins, Peter Ainslie, and—well, it is a great list. The editor has standardized the form of the several presentations and added some apparatus for the convenience of teachers and students, but the material is rich with the varied treasures of many minds.

RELIGION LENDS A HAND. *By James Myers. Harper & Brothers,* $1.50.

Does organized religion amount to anything as an agency for the betterment of the conditions of living, or does it exhaust itself in hymns in praise of the sweet-by-and-by and an occasional feeble chirp about peace on earth? Mr. Myers, the Federal council's industrial secretary of the commission on the church and social service, shows that the church is a real force in the world. The dozen chapters of this book exhibit the actual contributions which the church has made in certain specific situations. They show that the church is neither indifferent to economic and social conditions nor futile in its efforts to improve them.

TOO MANY FARMERS. *By Wheeler McMillen. William Morrow & Co.,* $2.00.

Yes, says Mr. McMillen, more people are trying to make a living by agriculture than can under present conditions. A century ago it took nine-tenths of the population to raise food enough for the country. Now 25 per cent are so engaged and 15 per cent would be enough with the improved methods at present available. "Back to the farm" is the wrong slogan. Food wants do not increase as rapidly as other wants. We need fewer and better farmers. Though this particular argument gives title to the book, it occupies but a small space in it. For the most part it deals with the present problems of the farmer and the things that may be done about them. The author has no faith in political perunas, though he sees the remedy for some evils in legislation, especially in regard to taxation. Most of his remedies are technical, economic and social. The author knows his farmers.

OUR SECRET WAR, TRUE AMERICAN SPY STORIES, 1917-1919. *By Thomas M. Johnson. Bobbs, Merrill Co.,* $2.50.

War as a whole may not embody much intelligence, but it cannot proceed without "Intelligence"—otherwise known as "G-2," meaning the functions of the second division of the General Staff. This is the organization devoted to finding out what the enemy is doing and to frustrating his efforts to find out what we are doing. It covers espionage, spying, secret service, transmission of information by secret codes and sur-

reptitious channels, and all that sort of thing. Naturally, there is much mystery and excitement about it. Spying is not an enterprise which normally appeals to the imagination as being very heroic. Few spies since Nathan Hale have gotten themselves immortalized in bronze and ballad. This American writer, unlike "Schlumpf," finds nothing particularly revolting in war; it appears as an intricate game in which the chief point is to outwit the other side.

CORRESPONDENCE

More Comments on Dr. Holmes' Article

To borrow Mr. Holmes' splendid figure, like engineers who arrange their beams and swing their bridges so that the gravitation of the stars can lift and hold them, why should not we so pray that the gravitation of the Spirit can lift and hold our lives directed powerfully for good? The Spirit has done this for this valiant prophet of truth, John Haynes Holmes.—GEORGE MAYCHIN STOCKDALE, New York City.

The humanist in prayer seeks support from a cold universe, warmed up by poetic language, to gain his own ends and the ends of society of which he is a part. Such prayer could never inspire me to live or die or give up those I love. But when my conviction is that in my prayer a divine will is beneath my aspiration, lifting it with its own purposes in the fulness of its own personality, it inspires me to live and would inspire me to die or forsake my friends for my heavenly Father.—EDWIN A. GOLDSWORTHY, Yonkers, N. Y.

"Why bother with theology, or the traditions of theology, in such an experience as this?" Well, why bother with "the universe," "larger life upon our own impinging," "the forces akin to ourselves," "the gravitation of the spirit," "the infinite forces of the world," "cosmic destiny." Shades of Shakespeare! Mr. Holmes is here engaged in precisely that consideration of the Religious Object which *is* theology! So far as this section of his article is concerned, the title is a glaring mis-nomer. This section properly deserves the title, "A Theistic Interpretation of Prayer."—HARRY A. SHEWART, Villa Grove, Ill.

Is not the substitution of universe for God merely a matter of words? As a simple soul, with the windows of his mind wide open, anxious for light from anywhere, everywhere, and grateful for all stray beams, this noble article by Dr. Holmes leaves me in twilight.—MARTIN J. MAGOR, Chicago.

I lived in a world of radio for twenty years, hearing about it but never experiencing its reality until one day I stood before the microphone and spoke through the space of a thousand miles to my earthly father. I immediately received an answer from him. Likewise, when we sent our message to our heavenly Father through the medium of prayer, we immediately heard from him. Prayer is a spiritual reality to those who practice communing with Jehovah.—J. HERRICK HALL, Weimar, Tex.

"I am reaching out to the universe . . . that I may be lifted up above myself." Can a man lift himself up by his own bootstraps?—T. AIRD MOFFAT, Kane, Penn.

I miss God. Petulant monarch, glorified man, ruler in a distant heaven—sweep it all away and everything like it. But I cannot be satisfied to think that I answer all my own prayers, that my prayer is just communion with my best possible self, or beyond that, with something called the universe. There are times when one almost hates what is behind life. There are such cruel things. And then, one is full of adoration, wonder, at the beauty and glory in the world and human life. And of all this, to me anyway, the builder and maker is God.—RUSSELL MCGILLIVRAY, Edmonton, Canada.

Humanism would seem to be man's conceit raised to the nth power. It is a looking-glass religion in which man sees himself as all there is in the universe, its sole explanation, its sole dynamic, its sole object of worship. In such a belief there is indeed a place for reflections, for monologues, for apostrophies, for soliloquys but no place for prayer, which is communion with Another Person—God.—HENRY FELTON HUSE, North Haven, Maine.

You are right. There is something very essential lacking in Mr. Holmes' article on "Prayer." I will supply it. Here it is. "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me." "The effectual fervent prayer of a righteous man availeth much." "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."—JAMES W. SCHILLINGER, Marion, Ohio.

If the universe has a character-quality, with compulsions from which we cannot escape; if, in the words quoted from Tyndall, "Prayer in its purer forms hints at discipline (sic) which few of us can neglect without moral loss"—then prayer may even be education in a school of God, with a *holy* Spirit as teacher. But this would be humanism—and vastly more.—CHAS. S. HAGER, Vergennes, Vt.

If there is goodness at the heart of the universe and Dr. Holmes must surely believe that there is, for, if not, why reach *out* for it, then that goodness must be an attribute of a spirit. Can we imagine goodness apart from a person?—HARRY W. KIMBALL, Needham, Mass.

"If our prayers are to be answered, we must answer them ourselves." Again, "If we are to do anything final or perfect, we must move out beyond the limits of our own poor strength, and rally the universe to our support."! As a mere layman, trained only in the logic that has to do with mere matters of fact, such as building construction and engineering, I am quite unable to follow this reasoning.—ROSSEL EDWARD MITCHELL, Washington, D. C.

In the parable of the pharisee and publican the pharisee's prayer may be regarded as poetry, but the publican's is either less or more.—GEORGE P. SMITH, Amherst, Mass.

The real mystery of humanism for many of us is, Why do these dear good people bother with a church at all? Why do they call their philosophy a religion? Why not frankly call it a system of ethical culture? Or, if they wish their church to live, why are they leading and urging it to choose such an effective method of committing suicide?—JOSEPH B. LYMAN, Sandwich, Mass.

It leaves one inevitably wondering what this universe is like with which we seek to share our lives and in whose life we are eager to share. Is it a mechanical and temporal thing in the last analysis? If it is is it worth sharing or being shared? Is it capable of arousing love? Has it the power of imparting strength? In fact one finds it hard to make such a universe fit into the idea that informs Mr. Holmes's words.—FERDINAND Q. BLANCHARD, Cleveland, O.

It does not need five hundred words to name what is left out in the article of Mr. Holmes on prayer. Every one of your readers will see it, Mr. Holmes first of all. He is giving in this article only "A Humanistic Interpretation of Prayer." I have heard him in his pulpit make it plain that the dynamic center of the universe is a Person. That fact is beyond the scope of this article and is the supreme factor in prayer.—LEMUEL CALL BARNES, Yonkers, N. Y.

As a subscriber I wish to voice my resentment to the article and wish that you may give us something that is better than that. I am surprised that men will take time and perhaps receive pay for a production of that kind.—J. M. WICK, Eau Claire, Wis.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Death of Dr. George A. Gordon, of South Church, Boston

Rev. George A. Gordon, senior minister, retired, of the Old South Church, Boston, died at his home in Brookline, Mass., Oct. 25. Dr. Gordon retired from the pulpit of the famous Boston church two years ago, after 43 years of service there. He was born in Scotland and received his early education in that country. Coming to this country in 1871, he graduated from Bangor Theological seminary in 1877. He received his A. B. degree from Harvard, and later was awarded honorary degrees from Bowdoin, Yale, Harvard, Columbia, Western Reserve, Brown, Williams and Boston university. He was ordained in the Congregational ministry in 1877 and served as pastor for a brief period at Temple, Me., and Greenwich, Conn. His ministry at Old South Church covered the period from 1884 to 1927. Dr. Gordon was university preacher at Harvard for several years and later at Yale. He was a fellow in the American academy of arts and letters and of the National institute of arts and letters. Among his numerous books are "Aspects of the Infinite Mystery," "Ultimate Conceptions of Faith," and "Through Man to God." Four years ago Dr. Gordon published his autobiography under the title, "My Education and Religion."

Dr. M. H. Gates Nominated for St. John the Divine Deanship

At the first meeting since summer of the trustees of the Cathedral of St. John the Divine, held on Oct. 22, Bishop W. T. Manning nominated for the vacant office of dean of the cathedral Rev. Milo H. Gates, who is the vicar of the Episcopal Chapel of the Intercession, Trinity parish, New York. According to the statutes, the bishop nominates and the election cannot take place until the next stated meeting. This will be on Nov. 26. One of the first messages of good will that came to Dr. Gates was from Dr. Howard Chandler Robbins, for 11 years the dean, who resigned on Dec. 27 last, giving as his reason "a fundamental difference of opinion between bishop and dean as to the rights of the dean." Dr. Gates is national chaplain of the National Association of Masonic Square clubs. He has long been a member of the board of trustees of the Cathedral of St. John the Divine.

Unitarians Uphold Rights Of Labor

At the biennial conference of the American Unitarian association, held in Chicago two weeks ago, resolutions adopted showed a militant attitude toward those who would impeach the rights of the individual in the textile areas of the Carolinas, also condemning the forces which banned Eugene O'Neill's play, "Strange Interlude" from the Boston stage. "We uphold the southern workers in their efforts to organize," one memorial read. "We deplore the tendency to condemn an individual because of his anti-religious views and reject his testimony in court because of his atheism. We deprecate the mob violence and prejudice exercised in the south against individual labor organizers and their sympathizers, and we express our condemnation of the low wages paid workers in the south by both southern and northern capital."

Northwestern U. Host to Religion-Education Conference

The conference on religion as a factor in education, to be held at Northwestern university, Nov. 15, 16, is to be addressed by a number of leaders of authority in this field; among them: Prof. George H. Betts, chairman of the conference, on "The problem stated"; Rev. E. F. Tittle, on "How shall religion be interpreted to make it function in the control of conduct?" Prof. Jerome Davis, on "How can institutionalized religion best serve as a means of social control?" Dr. H. N. Wieman on "How can personal religion best be made to function in the control of conduct?" Prof. John M. Mecklin, on "Religion and the social conscience"; Dr. W. S. Sadler on "The therapeutic value of religion in

British Table Talk

London, October 15.

THERE is a general agreement that the Congregational union autumn assembly, held in Norwich last week, was full of life and provoked many thrills. This was because one issue presented to the church, and now inescapable, was discussed by able men who were permitted to use their rapiers with the buttons off. The fighting was sharp and clean as such fighting should be. How must the church as a society and its individual members meet the challenge of war? The problem was not left in general terms upon which all Christians agree. But the direct issue was raised, whether or not the church as a society, or any member of it, can take any part in war. The chairman, Mr. Rhondda Williams, declared that for his own part he was already against the next war. Some speakers took the pacifist position, others the non-pacifist. The battle waged over the field of biblical study, church history, secular history, present-day politics and the whole character and range of the divine revelation and redemption. The protagonists were Bernard Manning, the Cambridge historian; Charles H. Dodd, who was invited last year to a chair in America; Leyton Richards; my brother George Shillito and Henry Carter of Cambridge. No resolution was passed, but it can be said without hesitation that the defenders of pacifism had a favorable hearing, such as they would not have had during the war (and might not have in the event of another war). Indeed, if there is an unpopular task in these days, it is to defend the attitude toward war which was almost universal in 1914-1918. Too much dependence must not be placed upon this change of mood in an assembly, but it is certain that there is a great increase in the number of those who will not take any share in another war, whatever they did in 1914-1918. If in the great war there were 5,000 conscientious objectors, the government which enters upon another (which heaven forbid!) will have to make provision for at least 50,000. Meanwhile, those who are pacifists and those who are not agree strongly in pressing the deductions of the Kellogg pact, and nothing in the prime minister's words in America has been more welcome than his avowed purpose to treat the pact as a solemn and binding pledge, and a most hopeful starting point for instant action in the reduction of armaments.

Congregational Union Discusses Peace

* * *

The Founder of Empire Day

The earl of Meath, who has recently died at a great age, was an untiring public soul. But he will be remembered chiefly as the founder of Empire day, which is a festival kept on May 24. It was far from his intention that this day should be kept in any spirit of boastfulness; it was rather his hope that in the schools of this country on that day the noblest traditions of the nation should be recalled, and the spirit of its great men in the past should be handed down. There was danger, at one time, that Empire day through its literature might prove an occasion for a blatant imperialism to be carried into the schools. But the earl of Meath did not countenance that tendency, which was effectively checked long ago. My friend Dr. J. B. Paton, one of the greatest Christians of his time or of any time, seeing the danger, sought out the earl of Meath and became a friend of his; indeed, the two men found much in common. That has always remained with me as an example of how Christian men should deal with each other when there is any risk of misunderstanding or any danger ahead. They should seek each other out and talk face to face. For the last two years the missionary people have tried to emphasize afresh the spiritual implications of Empire day. Last May a scroll was prepared to be hung in churches, so that the names of members overseas might be inscribed upon it and remembered in prayer and in other means of fellowship.

* * *

A Trial in a Coroner's Court

There was only one subject for headlines in the popular press last week—the trial of the actor Drews before the coroner at Reading, and his acquittal—for that is what the jury's verdict meant. There was a murder committed in Reading in June; the coroner was bound to conduct an investigation; in the course of it various witnesses bore evidence which threw suspicion on a well known actor. The coroner, in his interpretation of his duty, conducted the court very much as if it were a criminal court, and Drews was on trial. The jury returned the verdict that the man had been murdered by some person or persons unknown; this meant, of

(*Continued on next page*)

curing personal and social readjustments"; Prof. Clarence S. Yoakum, on "Possibilities for research in the field of religion as related to conduct and character."

Religion at Cornell University

Of the 1,428 members of the freshman class at Cornell this year, 90 per cent express religious preferences. Of the 780 Protestants in the class, 92 are Baptists, 90 Congregationalists, 253 Presbyterians, 197 Episcopalians, 198 Methodists. There are 186 Jews.

Dr. Oldham Enthroned as Bishop

With the impressive ritual of the Episcopal church, Rev. George Ashton Oldham was enthroned in the Cathedral of All Saints, Albany, N. Y., as bishop of the diocese of Albany on Oct. 24. More than a hundred clergymen participated in the ce-

BRITISH TABLE TALK

(*Continued from preceding page*)

course, that the actor was pronounced innocent. The evidence was of the most conflicting kind. The general opinion throughout was that Drews was not guilty, and there were many demonstrations of enthusiastic friends when the verdict was made known. The question is being asked on every hand: What are the duties of a coroner? Is he compelled to inquire, as this one did, into all the evidence which may be proffered against a man, as if he were presiding over a criminal court? Certainly, some recent cases suggest the necessity for more closely defining the coroner's duties.

* * *

And So Forth

The R-101, our new airship, the biggest yet planned, has today flown over London on a completely successful trial trip. It is interesting to note that the passengers had parachute drill, just as travelers by sea have their life-belt drill. . . . There is likely to be some difficulty before a settlement of the coal problem is reached. Some of the miners are standing out for the 7-hour day to be restored; others are willing to compromise on seven hours and a half; it is likely that the government will deal with the question of hours of labor along with other measures, national and international, of dealing with the coal trade. But there are some troubles ahead. . . . The problem of religious education in the schools is likely once more to be before the public mind; various commissions have been inquiring into possibilities of training the teachers for this part of their work. People are rapidly awakening to the danger of paganism open and avowed; it is claimed that in the secondary schools especially there is a serious need that the teaching of the Bible should be taken more seriously. . . . I am told that there is a vast increase in the number of the liberal evangelical clergy, of whom 1500 are now enrolled. This is a power not to be overlooked in the future of religion in Britain. . . . It is the beginning of the term in the universities and in the law courts. Cambridge reports 1000 freshmen; Cambridge has adopted the policy of enlarging its borders. Oxford has kept to its former policy and numbers.

EDWARD SHILLITO.

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remonies. Bishop Oldham succeeds Bishop Richard H. Nelson, who resigned July 1 because of ill health. On the evening of the 24th Bishop Oldham was the principal speaker at a laymen's dinner attended by 400 persons.

Lutheran Brotherhoods Meet in Chicago

The American Federation of Lutheran brotherhoods held its national convention in Chicago Oct. 30, 31. Two features of the meetings were a banquet at which

Correspondence from Western New York

Buffalo, October 26.

BUFFALO is losing three of the city's best ministers. Dr. Arthur H. Gordon, for ten years the pastor of Delaware Avenue Baptist church, has resigned and, with his family, has left to spend a year of study and travel in Europe. Dr. Murray Howland, for 17 years the greatly beloved pastor of Lafayette Presbyterian church, begins his work, the first of November, in the pulpit of the First Presbyterian church, Binghamton. Dr. Miles Krumbine, a more recent comer to Buffalo, is leaving the Parkside Lutheran church for a Congregational church in Cleveland. These men served their churches well and will be sorely missed, not only in their own congregations, but throughout the city.

Prominent Ministers Leave Buffalo

* * *

Famous Church 75 Years Old

Westminster Presbyterian church, Buffalo, Dr. S. V. V. Holmes, pastor, is now celebrating its 75th anniversary. For nearly half that time Dr. Holmes has directed the destinies of the parish. He has built a great congregation, of marked liberality toward all benevolent enterprises and active in all worthwhile civic endeavors. As a preacher Dr. Holmes has maintained himself on a high level all these years.

* * *

Relocating Churches

Since the resignation of Dr. Howland from Lafayette Presbyterian there has been no little talk—unofficial, of course—of the possible merging of Lafayette and North Presbyterian. North church is only three and one-half blocks from Westminster, located there twenty years ago when the congregation moved from the downtown. It was a clear case of unwisdom, if not selfishness, in location; an unwisdom that time is sure to reveal though it cannot always remedy. Dr. Charles H. Stewart is the pastor of North church. Calvary Presbyterian, located on lower Delaware, once housing a large congregation, has long been dwindling in influence and numbers. Now, at last, a big-lettered sign hangs in front of the noble gothic church, "For Sale." It is the old story of changing cities, moving people, and the crowding in of business. Will Calvary be wise or unwise, unselfish or selfish, Christian or unchristian when it comes time to decide upon a new location!

* * *

Tithing Preached To Baptists

So much for the Presbyterians. The New York State Baptist convention is in session as I write. The sessions are being held in the Prospect Avenue Baptist church, Buffalo, and between two and three thousand delegates are here. Dr. Edgar DeWitt Jones, of Detroit, brought greetings from the Disciples of Christ, making a vigorous plea for the reuniting of the two great bodies. Rev. Grant Chambers, of Elmira, championing the tithe, said that the Baptists of the United States owe God $62,000,000 on one year alone. He is convinced that there is but one method of church support. It is not by collection plates, duplex envelopes, every member canvasses, drives or pulls. It is the tithe. I presume he is right, but there is plenty of room for honest and wide difference in the interpretation of the tithe.

* * *

Good Secular Journalism In Behalf of Churches

One of the best Saturday church pages I know is found every week in the Buffalo Evening News. Space is cheerfully given for all legitimate announcements of

(*Continued on page* 1386)

BASIC BELIEFS

An Introduction to Christian Doctrine

By H. MALDWYN HUGHES
Principal of Wesley College, Cambridge, England

Mindful of the current impression that recent developments have made evangelical doctrines untenable Dr. Hughes holds to the conviction that whatever changes of form and statement may have been necessitated the foundation truths of evangelical theology remain unshaken.

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nearly 2000 persons were present, and a great mass meeting held at Moody church. The banquet was planned as a national intersynodical celebration of the 400th anniversary of the publication of Luther's Small Catechism.

New Hampshire Church Celebrates Centennial

The centennial anniversary of First Methodist church, Manchester, N. H., Rev. Ernest A. Miller present pastor, was observed early in October. Among the

Special Correspondence from Detroit

Detroit, October 23.

THIS city was surfeited with celebrities on Oct. 21, the anniversary occasion of Thomas A. Edison's invention of the incandescent light. Henry Ford spared nothing in the way of money, time or men to make Dearborn a replica of the surroundings that Mr. Edison knew as a boy. President and Mrs. Hoover rode in an open automobile from the city hall to Dearborn in the midst of a drizzling rain, smiling and bowing to more than half a million Detroiters who thronged the streets, hung out of windows, and took advantage of every sort of device to see the President and the First Lady of the land. Mr. Ford never does anything by halves and he certainly outdid himself in costly preparation for this occasion, in which, next to the President, Mr. Edison was the bright particular star. Thomas A. Edison and Henry Ford are friends of the David and Jonathan order. To see them together is a lovely sight.

Celebrate Edison's Anniversary

* * *

Four-Square Finance

Mrs. Aimee Semple McPherson conducted a revival in Detroit last summer that cost $20,000, resulting in a net gain of fifty church members, which was offset by the withdrawal of fifty others from the local "Four Square Gospel" church. Not only were the net results of the campaign zero, but there remained a total deficit of $10,000. These figures are on the authority of Mr. Henry G. Hoch, church editor of the Detroit News, who obtained them from Rev. Dawson MacCullough, superintendent of the Four Square Gospel churches in Michigan and Indiana. Rev. William A. Sunday's famed campaign held here in 1917 cost $350 a day as against $1,300 a day for the McPherson meetings, and after a year the results checked in the churches participating showed up remarkably well. Thus, some three months after her revival here, the followers of Mrs. McPherson are divided and struggling under a huge deficit which, according to one of their leaders, will have to be paid ultimately by Mrs. McPherson.

* * *

Silent Candidate Loses

This city is again in the midst of a mayoralty campaign. Hon. John C. Lodge, who was elected two years ago without making a single speech, went into the primary this fall under the same conditions, saying if the people wanted him he would run. Much to the surprise of many, Mr. Lodge ran third and was thus eliminated as a candidate. The contenders are John W. Smith, former mayor, and Charles Bowles, who has twice been defeated by Mr. Smith for the office. There does not seem to be a great deal of interest in the campaign, but things may warm up the last week before election day.

* * *

Working to Baptist-Disciple Reunion

The writer has just returned from Buffalo, where he spoke before the New York convention of Baptist churches on "Baptists and Disciples, Yesterday, Today, and Tomorrow." It is encouraging to a minister of the Disciples who has resolved to "major" for the rest of his ministry on the reunion of these two bodies to find so much warmth, courtesy and great interest among Baptists bearing upon this reunion movement. President Alton Miller, of the Baptist Northern convention was present and spoke. He is 34 years old, a business man of Boston, clean cut, energetic, and global minded. President-elect Bevan, of Rochester seminary, presided.

EDGAR DEWITT JONES.

A discussion of the world's most vital problem

MUST WE HAVE WAR?

By Fred B. Smith

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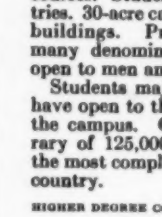

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speakers during the week were Dr. M. L. Robinson of New York, Rev. L. L. Barber of Nashua, N. H., Dr. Oliver S. Baketel and Dr. H. H. Meyer.

Death of Dr. John Roach Straton

Rev. John Roach Straton, minister at Calvary Baptist church, New York city, died of a heart attack at Clifton Springs, N. Y., at 54 years of age. Dr. Straton had been in ill health for nearly a year. He suffered a paralytic stroke last spring and spent several weeks in a sanitarium at Atlanta, Ga. Shortly after his return home last month he suffered a nervous breakdown and was taken at once to Clifton Springs. Dr. Straton was known as an arch foe of evolution; he supported the efforts of the late William J. Bryan in his campaign against this doctrine during the famous Scopes trial at Dayton, Tenn. In New York city he was frequently on the front page of the daily papers as an unrelenting foe to lawlessness and vice. Dr. Straton had his education at Shurtleff college, Alton, Ill., and in his earlier preaching years held pastorates in Chicago, Baltimore and Norfolk. He had led in the work at Calvary Baptist, New York, since 1918.

Y. M. C. A. Leaders Stress a Spiritual Christianity

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CORRESPONDENCE FROM WESTERN NEW YORK

(*Continued from page* 1384)

all churches. No one group, church or preacher is ever played up; there is a commendable spirit of fair dealing in all church and religious news. A recent additional feature, now regularly appearing, is an article by the efficient Dr. Don D. Tullis, executive secretary of the Buffalo council of churches.

* * *

Methodists Turn to Baptists For Inspiration

The Genesee conference, comprising the Methodist pastors of western New York, closed its annual session in Grace church, Rochester, recently. A departure was taken in the afternoon lecture hour. Usually some one man of the Methodist denomination has been invited to deliver a series of addresses. This year, meeting in the home city of Colgate-Rochester seminary, the conference drew on the faculty of the school, and two Baptist professors delivered inspiring addresses. Also, Dr. Justin Nixon, of the Brick Presbyterian church, gave one address. There were not many changes in the Methodist appointments this year. Dr. Ralph Cushman, of Asbury church, Rochester, and the writer, of Asbury-Delaware church, Buffalo, were both returned to their churches for their tenth year of service to those congregations. Dr. Samuel Clarkson, of Monroe avenue, Rochester, after nine years there, was transferred to Grace church, the same city, while Dr. Sylvanius Davies, of Grace church, was sent to First church, Buffalo. Dr. Wilbur McKee of First church going to Monroe avenue. How smoothly things work in the Methodist connection, to all outward appearances!

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of God. The structure of spiritual reality was profoundly modified when he appeared on earth. In the moral world his coming is comparable to a new geological age in the physical world." In this declaration Dr. John A. Mackay struck the keynote of the annual conference on the emphasis of the Y. M. C. A., which was held at the Edgewater Beach hotel, Chicago, Oct. 19, 20. "God must be personal. If God is simply the soul of the cosmic process, he is too cold for human hearts," declared Dr. Mackay. Varied experiences on three continents have given Dr. Mackay an exceptional equipment for his work among the educated classes of Latin America and his background of profound study gave his message power at the recent conference. Dr. A. Herbert Gray, ardent leader of the labor party in England and apostle of social betterment, shared the leadership of the conference with Dr. Mackay. "For me," he said, "the most divine call is the slums." Addresses were delivered also by Prof. Robert S. Smith, of Yale divinity school; Pres. W. J. Hutchins of Berea college; Prof. Clyde A. Milner of Earlham college, and Dr. William Adams Brown of Union seminary. Responding to the question, "What are we to do with humanism?" Dr. Brown said: "There is much for us to learn from humanism in its devotion to man, but when it denies an ultimate reality—God and a future life—can it hold men true to their ideals? It is a very serious issue; essentially the same as is presented by the communistic philosophy." The younger men in attendance at the conference frequently brought up their points of view. They were inclined to question any presentation of Christian life which strongly emphasized man's failure or inadequacy. David R. Porter, executive secretary of the student division of the Y, urged the formation of little groups around contagious personalities in the study of the gospel. The conference closed with addresses by Dr. Mackay and George Irving, secretary of the National Y council. Dr. A. G. Studer, general secretary of the Detroit Y, announced that he would propose to the National council, which convened the following day, that a national commission restudy and restate the spiritual objectives of the Y. M. C. A. in the light of this and similar conferences.

Notables at World Alliance for Friendship Meet

Among the speakers at the congress of the World alliance for international friendship to meet at Nashville, Tenn., Nov. 10-12 are Rev. M. Ashby Jones, Bishop H. M. DuBose, Dr. Henry A. Atkinson, Rev. W. P. Merrill, Bishop F. Theodore Woods, Rev. W. Russell Bowie, Col. Raymond Robins, Major General John F. O'Ryan, Hon. Ruth Bryan Owen, Col. Patrick Callahan, Harry N. Holmes, Rev. Ivan Lee Holt and Dr. S. Parkes Cadman. The theme of the congress is "The New Internationalism." Dr. Atkinson is general secretary of the executive staff, and Fred B. Smith, chairman. Two peak events of the congress are a banquet, on Armistice day, Nov. 11, held in the house of representatives chamber of the state capitol, and presided over by John E. Edgerton, president of the National association of manufacturers; and a mass meeting, on Nov. 12, over which Major General Henry T. Allen will preside. Preliminary meetings are being held in about 200 centers in Nashville and nearby towns.

Dr. Willett's Summer Tour Through Europe and the Near East

Starting about June 10, Dr. Herbert L. Willett expects to conduct a party through Europe, Palestine and Egypt next summer. The itinerary will include England, France, Switzerland, southern Germany, Italy, portions of Greece and Turkey, Syria, Palestine and Egypt. Sugges-

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tions will be given regarding preparatory reading, and lectures will be given by the conductor and specialists in the various places visited. The Passion Play at Oberammergau will be included. The business management of the trip will be in the capable hands of H. W. Dunning & Co. Dr. Willett has conducted several parties

Special Correspondence from Chicago

Chicago, October 26.

THE Unitarians of the United States and Canada have just brought to a close their biennial conference in this city. "The Need of a Reinterpretation of Religion in Terms of Modern Life" was the topic around which the addresses and discussions of the conference were organized. Not only a notable group of Unitarians addressed the conference, but the characteristic hospitality to ideas of this denomination found expression in the appearance on the program of many outstanding thinkers and speakers of other churches. Space does not permit a complete list, but among the Unitarians appearing prominently on the program were Dr. A. C. Dieffenbach, of Boston; Dr. Curtis W. Reese, of Chicago; Dr. John H. Dietrich, of Minneapolis; Mrs. Anna Garlin Spencer, of New York; as well as the president of the conference, Dr. Louis C. Cornish, of Boston.

Unitarians in Biennial Conference

* * *

Purpose of Life to Glorify Man

Dr. Dietrich was probably the chief spokesman for the influential humanist movement. "Man is an end and not a means," he said. "He is the end of all loyalty and endeavor, and the main purpose of human life is not to glorify God but to glorify man. Humanism is a religion which frankly states that man depends solely upon his own intelligence which results from human inquiry. Revelation does not enter into the scheme of things. We cannot depend upon prayer or miracles, nor do we blame any cosmic power for the evil of the world. The great trouble is man's inhumanity to man!" Non-Unitarian speakers on the program included Dr. Joseph M. Artman, Dr. C. C. Morrison, Dr. Ernest F. Tittle and others. Sidney Hillman, general secretary of the Amalgamated Clothing Workers of America, spoke on "Industrial Affairs." Resolutions adopted voiced vigorous protest against various encroachment upon social, religious, literary and civil liberties.

* * *

Other Important Unitarian Events

The inauguration of Dr. Sydney B. Snow as president of Meadville Theological school at an impressive service in the University of Chicago chapel was one of the most important events connected with the conference. Ground was also broken for the school's new library and administration building. Another event of importance was the laying of the cornerstone of the edifice of the First Unitarian society at the corner of east 57th street and Woodlawn avenue. Dr. Von Ogden Vogt, pastor of the church, gave an address in connection with the cornerstone laying describing the symbolism by which the ideals of the church which will be expressed in the structure of the building.

H. Augustine Smith Revisits Chicago

Prof. H. Augustine Smith, of Boston university, who for several years was conductor of the great choirs of the New First Congregational church on the near west side, is to be the speaker and leader of conferences at the LaSalle hotel to be conducted under the auspices of the Chicago council of religious education all day next Monday. "The Renaissance of Church Music, Church Worship and Church Architecture," is the general subject. The morning session will be the monthly union ministers' meeting. Luncheon and afternoon conferences will be held, and an evening "choral-liturgic congregational service for youth" will be conducted in the chapel of the University of Chicago, of which the general theme for discussion will be "Friendship Throughout the World."

* * *

The Adult Education Movement

The Adult Education council of Chicago is getting its fall program under way. It began auspiciously with a public conference on adult education at the Palmer house on Oct. 19, with a number of persons prominent in the movement on the program. The chief speaker was Everett Dean Martin, director of the People's Institute, New York, who addressed the conference on the topic, "The Place of Adult Education in American Civilization."

* * *

And So Forth

The Presbyterian Theological seminary will celebrate its centennial Oct. 29-31. The climax will be the inauguration, Oct. 31, of Dr. John Timothy Stone as president. With all its just pride in the past the seminary faces forward. A $6,000,000 building program is under way, and two units of the projected program are now nearly completed. . . . The Illinois Baptist State convention will conclude its annual sessions at Decatur tomorrow. In his presidential address Mr. C. A. Lloyd made a strong plea for a closer union of churches. "The Christian church," he said, "has been hampered by a multitude of creeds, many of which are so nearly alike that a slight concession by each would enable a merger to be effected." The convention voted favorably on the proposal to organize a state council of churches. A recommendation was sent to the convention by the Baptist ministers' conference of Chicago that it express itself as opposed to military training, either compulsory or voluntary, in all state supported high schools and institutions of higher learning. What action was taken has not been learned at this writing. . . . . Rev. C. G. Richards, pastor of the Rogers Park Presbyterian church, has resigned to accept the call of the Presbyterian church at Verona, N. J., a suburb of New York.

CHARLES T. HOLMAN.

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Foreword by
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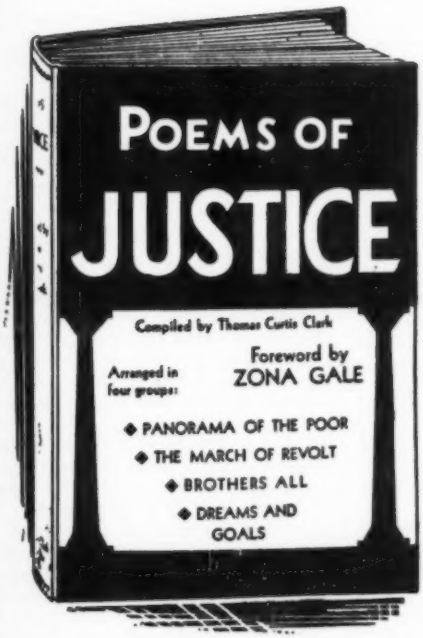

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Special Correspondence from Canada

Toronto, October 22.

LIQUOR policies are to the fore in Canada because of a referendum in Nova Scotia and a general election for the legislature in Ontario. In the former the electors are asked to go to the polls when no election is on, and to record their preference for the present prohibitory system or the proposed system of government sale of liquor. The premier avows his preference for government sale; but in view of the tradition of the province declines to make this a party policy until a non-partisan vote has been taken on this one issue alone. Nova Scotia is surrounded by a deeply indented coast, abounding in secluded inlets, remote from populous centers but near to the liquor bases in Newfoundland. In the north the steel works and mines of Sydney have drawn together a population largely non-Anglo-Saxon, and enforcement of the prohibitory law has been difficult. Halifax, the capital, has developed through two centuries of tradition as a military and naval post. On the other hand, much of the population represents the frugal austerity of the Scots unchanged by industrialism. The outcome of the referendum is uncertain. While the wets were confident at first, the drys have become more hopeful as the campaign has advanced towards its climax at the end of the month.

Nova Scotia Prohibition

* * *

Ontario's Election

The government of Ontario, which three years ago asked and received a mandate to introduce government sale of liquor, has decided a year before the normal time to seek renewal of their mandate in a general election. The general administration has been such as to win approval, but the liquor policy forces itself to the front in almost every election meeting. The recent speeches of the government indicate that the searching criticism is more serious and vital than they dreamed and they are meeting it by one promise after another. On the other hand, there is no alternative government in sight if it is to be formed from the liberal opposition found in the last two legislatures. Their leader, however, bids for the dry vote by promising a referendum on liquor policy, but a great part of his following is ostentatiously wet and no government which he could form would have any more interest in prohibition as such than the present government. The farmer party, which is sincerely dry, has only ten candidates in the field. No one expects a change of government, and few dream that at the present time a referendum would give any decisive majority against the present system of government sale. Perhaps the government chose this time because the evils are only now beginning to be apparent, together with the complete wrecking of the government expectations of reduced drinking and improved conditions.

Ramsay MacDonald In Canada

The British prime minister captured all hearts here by his ability not less than by his obvious sincerity. Whether at the American federation of labor or on the public platform he made the same impression of a real leader come to the kingdom for such a day as this. His speeches, however, contained some reminiscences which might have been embarrassing. He chaffed Premier King about the days when they two with Sidney Webb (Lord Passfield) used to meet as members of the Fabian society in London. In Toronto, where to be a socialist is to forfeit respectability, and to invite suspicion regarding one's intellect if not one's character, it seems funny to think of MacKenzie King as a socialist. What were the hearers thinking? And that Ramsay MacDonald, who ten years ago would probably have been hooted out of the city, should thus be welcomed in Toronto where socialism of any shade is anathema is almost incredible. But it is true. Such is human nature when it faces reality and not formulas.

* * *

The A. F. of L. Convention

The congress of the American federation of labor was held in Toronto and was also extended a cordial welcome. Here where the left wing of labor is providing melodrama by announcing election meetings, only to find a few hundred policemen present to prevent them from making speeches, and where not long ago the federation would have been similarly welcomed, the federation found a home in the religious life of the city. Over forty of the leading pulpits of Toronto and Hamilton were filled by members of the congress; and so far as is known this action, endorsed by presbyteries, was equally satisfactory to congregations.

ERNEST THOMAS.

BOOKS RECEIVED

Essays, by James G. Huneker. Scribners, $3.50.

Trailing the Giant Panda, by Theodore Roosevelt and Kermit Roosevelt. Scribners, $3.50.

Adventurous America, a Study of Contemporary Life and Thought, by Edwin Mims. Scribners, $2.50.

Doubt and Difficulties, by Cyril Arlington. Longmans, $2.00.

Plain Tales from Flanders, by P. B. Clayton. Longmans, $1.40.

The Catholic Church and the Destitute, by John O'Grady. Macmillan, $1.00.

The Hope of Israel—What is it? by Philip Mauro. Hamilton Brothers, $2.00.

Magnificent Obsession, a Novel, by Lloyd C. Douglas. Willett, Clark & Colby, $2.50.

The American Peace Crusade, 1815-1860, by Merle Eugene Curti. Duke University Press.

Four Square, the Story of a Fourfold Life, by John Rathbone Oliver. Macmillan, $2.50.

The Religious Response, an Introduction to the Philosophy of Religion, by Henry Wilkes Wright. Harpers, $2.00.

How to Understand the Gospels, by Anthony C. Deane. Harpers, $1.50.

Morocco Bound, Adrift Among Books, by Edwin Valentine Mitchell. Farrar & Rinehart, $2.50.

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